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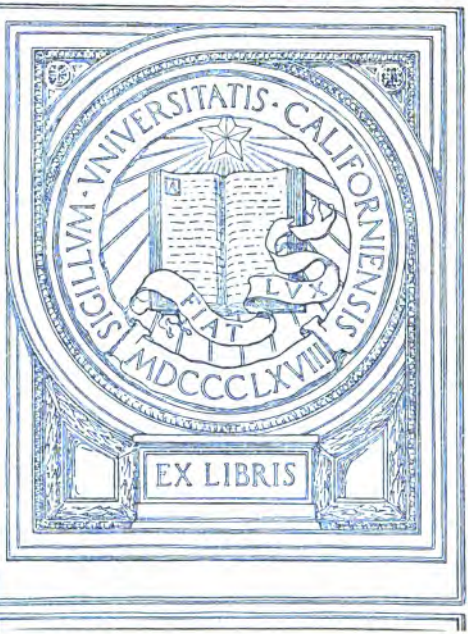

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THE

SELECT DIALOGUES

OF

LUCIAN.

TO WHICH IS ADDED,

A NEW LITERAL TRANSLATION

IN

LATIN,

[redacted]

NOTES IN ENGLISH.

BY EDWARD MURPHY, M. A.

.....verbum verbo curabis reddere fidus. HOR.
Cæca regens *Filo* vestigia. VIRG.

PHILADELPHIA:

AT THE Classic Press, FOR THE

PROPRIETORS

WILLIAM POYNTELL & CO.

.....

1804

PA 4230
A3
1809

H. MAXWELL, PRINTER, NO. 25, NORTH SECOND-STREET.

PREFACE.

IT is well known that the tediousness, the inaccuracy and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, has been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help for this hardship as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work; and the particulars I proposed to myself in the execution of it were,

First, To correct the text of the current edition;

Second, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order; and,

Lastly, To illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the most properly expressive of its respective original word, that the Latin tongue could afford: which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

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With regard to my notes, I must observe, that, however executed, they are the first that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues: and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abound with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite; I have declined the attempt, lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must loose the benefit of reading, at least, as much more of that language, as they can by perusing only the bare text of the Latin classics; and therefore, that though there may arise

some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue.....Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself, had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their minds barbarous and insipid modes of speech? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it, and that with the most elegant, as well as the soundest improvement?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste? I own it is; and the objection is just: but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which, together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get: and foreseeing the consequence of letting them come at the meaning of what they read with so much ease, I always insisted both in their lessons and repetitions, upon a most accurate account of their

business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert, and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and, in discourse, much cold and insipid cant; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong, and polite

expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared or furnished, and with a trifle more gained at a college; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world; and some of whose governors, I am assured, are gentlemen of such genius, learning, and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and

such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect; which, I am persuaded, cannot possibly exceed two years after its institution.

In the meantime, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this: That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Œdip. of Sophocles.

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly, nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is generally the case) nearly as ignorant, or very probably, more so, than when he began: And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to

gain a great stock of learning, and even to pass for a bright man: and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become of his parents and friends the pride and joy; of his teacher the boast and honour; of arts and learning the pillar; of dulness, ignorance, and obscurity the shame; of his country the happiness, the ornament, and the glory.

THE LIFE

OF

LUCIAN.

WE have scarcely any accounts of LUCIAN's Life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates; that in his younger days he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his Philopatris, and death of Peregrinus, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in Homer, which

were the readiest to catch the pestilence, I think, he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintance (whose merit probably was little more than that of flattery) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole Heaven of heathen Gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same

time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning; it may be granted that no man of that age had finer or stronger sense: it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour: in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.

UNIV. OF CALIFORNIA

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α'.

Κύκλωψ ἢ Ποσειδῶν.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues* of *Lucian*, as have taken their rise from ancient mythology, was to ridicule the *credulity of the Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer*'s poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses*'s travels, in *Homer*, where *Polyphemus*, the *Cyclops*, caught *Ulysses* with several of his crew, in his cave; and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red hot in the fire) thrust out his eye

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—Ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καλλιφάτα ξίνα ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον ΟΥΤΙΝ ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ δι᾽ φυγε, κῆ ἔξω ἦν βέλως, Ὀδυσσεὺς ὀνομάζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίε δ᾽ ἀνέπλει. Ἀλλὰ πῶς ταῦτ᾽ ἔπραξεν, ὃς πάνυ εὐθαρσὴς ὤν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλούς τινας ἐπιθυλεύοντας δηλονότι τοῖς προμνόις. Ἐπεὶ δὲ ἔθηκα (a) τῇ θύρᾳ τὸ φῶμα (πέτρα δὲ ἐστί μοι πεμμεγέθης) κῆ τὸ πῦρ ἀνέκαυσα, ἐκαυσάμενον ὁ ἔφερον δένδρον ἀπὸ τῦ ὄρυς, ἐφάνησαν ἀποκρύπτειν αὐτὺς πειράμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον λησὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος (εἴτε ΟΥΤΙΣ, εἴτε Ὀδυσσεὺς, ἦν) δίδωσι μοι πιεῖν (b) φάρμακόν τι (c) ἐγχίας, ἡδὺ μὲν κῆ εὔοσμον, ἐπιθυλοτότατον δὲ κῆ ταραχωδέστατον. Ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, κῆ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, κῆ ἐκ ἴστι ὅλως ἐν ἐμαυτῷ ἤμην. Τέλος δὲ, ἐς

(a) *τῇ θυρᾳ τὸ φῶμα.*] By *θυρα*, here, he means not a *door*, but the mouth of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, *τὸ φῶμα, the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) *φάρμακόν τι.*] *Some strong dose.* He knew no other name for it, being an utter stranger to wine. *Φάρμακον* often signifies *poison*. *Ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἴη. Xen.* Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) *ἐγχίας.*] This is an extraordinary participle from the verb *ἐγχέω*. The formation, by which it becomes such, is this: *Ἐγχέω* fut. *ἐγχέυσω* (like *πλέω, πύσω*, and the like) aor. 1. *ἐνέχευσα*, and, by losing *σ*, *ἐνέχευα*; and again, by loosing *υ*, *ἐνέχια*, which, running through the moods, will end in the participle *ἐγχίας*. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-

ὕπνον κατισπάσθην· ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε (a) προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον. ΠΟΣ. Ὡς βαθὺν ἠοιμήθης, ὦ τέκνον, ὃς ἐκ ἐξύδρεις μεταξὺ τυφλέμενος. Ὁ δ' ἂν Ὀδυσσεὺς πῶς διέφυγεν; ἢ γὰρ ἂν εὖ οἶδ' ὅτι ἐδυνήθη ἀποκτεῖναι τὴν πίτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. Ἀλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάθοιμι ἐξιών. Καὶ καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεὶς τὰ πρόβαλα ἐς τὴν νομὴν, ἐντελάμενος τῷ κριῷ ὁπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθών σε. Ἀλλὰ τὰς ἄλλας γε Κύκλωπας ἔδει ἐπισημήνασθαι ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον ἐπὶ δὲ εἴροντο τῷ ἐπιβαλεύοντι τὸ ὄνομα, κἀγὼ ἔφην, ὅτι "ΟΥΤΙΣ ἐσί, μελαγχολᾶν οἰηθέντες με, ὤχοντο ἀπιόντες. Οὕτω κατισοφίσατό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἡνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, " Οὐδ' ὁ πατὴρ (φησιν) ὁ Ποσειδῶν ἰάσεταί σε." ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνῶμαί γὰρ αὐτὸν, ὡς μάθῃ, ὅτι εἰ καὶ πηρωσίν μοι ὀφθαλμῶν ἴασθαι ἀδύνατον, τά γῦν τῶν πλείστων, τὸ σάζειν αὐτὸς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεστι. Πλεῖ δὲ ἔτι.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as εἰπων *locutus*, ἐπιχειρήσας *adortus*, &c.

(a) προσέτι.] The best editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he προσέτι, *moreover*, do any violence to him? For this reason, I have taken the liberty to subjoin προσέτι to πυρώσας γε. So that the sense of the whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. *But he having sharpened a stake*, καὶ, *and* (not content with *sharpening* it) πυρώσας γε προσέτι, *having moreover made it red-hot in the fire*, ἐτύφλωσέ με, *blinded me*, &c.

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—Ὦ πάτερ, οἵα πέπονθα ὑπὸ τοῦ καλλράτα ξένα ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον ΟΥΤΙΝ ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ δι-έφυγε, τῷ ὄντι ἦν βέλτιος, Ὀδυσσεὺς ὀνομάζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, ὃς δὲ πάνυ εὐθαρσὴς ὤν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλούς τινας ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα (a) τῇ θύρᾳ τὸ πῶμα (πέτρα δέ ἐστί μοι πανμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐνανσάμενος ὁ ἔφρασεν δένδρον ἀ-ὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτὸς πειρώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον λησὰς ὄντας. Ἐνταῦθα ὁ πανυργότατος ἐκεῖνος (εἴτε ΟΥΤΙΣ, εἴτε Ὀδυσσεύς, ἦν) δίδωσι μοι πιεῖν (b) φάρμακόν τι (c) ἐγχίας, ἡδὺ μὲν καὶ εὔοσμον, ἐπιβλαστότατον δὲ καὶ παραχωθέστατον. Ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ ἓν ἔτι ὅλως ἐν ἐμαυτῷ ἦμην. Τέλος δὲ, ἐς

(a) *τῇ θυρᾳ τὸ πῶμα.*] By *θύρα*, here, he means not a *door*, but the mouth of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, *τὸ πῶμα*, *the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) *φάρμακόν τι.*] *Some strong dose.* He knew no other name for it, being an utter stranger to wine. *Φάρμακον* often signifies *poison*. Ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἴη. *Xen.* Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) *ἐγχίας.*] This is an extraordinary participle from the verb *ἐγχέω*. The formation, by which it becomes such, is this: Ἐγχέω fut. *ἐγχέυσω* (like *πλέω*, *εὔσω*, and the like) aor. 1. *ἐνέχευσα*, and, by losing *σ*, *ἐνέχευα*; and again, by loosing *υ*, *ἐνέχια*, which, running through the moods, will end in the participle *ἐγχίας*. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-

ὕπνον κατισπάσθην· ὁ δὲ ἀποξύσας τὸν μοχλὸν, κ᾽ πυρώσας γι (a) προσέτι, ἐτύφλωσέ με καθεύδοντα· κ᾽ ἀπ᾽ ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον. ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς ὑπ᾽ ἐξύδρας μεταξὺ τυφλόμενος. Ὁ δ᾽ ἐν Ὀδυσσεὺς πῶς διέφυγεν; ἢ γὰρ ἂν εὖ οἶδ᾽ ὅτι ἐδυνήθη ἀποκτεῖναι τὴν πίτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. Ἀλλ᾽ ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάθοιμι ἐξιών. Καὶ καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεὶς τὰ πρόβαλα εἰς τὴν νομὴν, ἐντιλάμενος τῷ κριῷ ὑπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μανθάνω, ὑπ᾽ ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθών σε. Ἀλλὰ τὰς ἄλλας γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ᾽ αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, κ᾽ ἦλθον ἐπεὶ δὲ ἤροντο τῷ ἐπιβουλεύοντι τὸ ὄνομα, κἀγὼ ἔφην, ὅτι "ΟΥΤΙΣ ἐσί, μελαγχολᾷ οἰηθέντες με, ὤχοντο ἀπιόντες. Οὕτω κατισοφίσατό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὃ μάλιστα ἡνίασέ με, ὅτι κ᾽ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, " Οὐδ᾽ ὁ πατὴρ (φησὶ) ὁ Ποσειδῶν ἰάσεταί σε." ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνῶμαί γάρ αὐτὸν, ὡς μάθῃ, ὅτι εἰ κ᾽ πήρωσέν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γῦν τῶν πλείστων, τὸ σώζειν αὐτὸς κ᾽ ἀπολλύναι, ἐπ᾽ ἐμοὶ πρόσεσι. Πλεῖ δὲ ἔτι.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as εἶπον *locutus*, ἐπιχειρήσας *adortus*, &c.

(a) προσέτι.] The best editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he προσέτι, *moreover*, do any violence to him? For this reason, I have taken the liberty to subjoin προσέτι to πυρώσας γι. So that the sense of the whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. *But he having sharpened a stake*, κ᾽, *and* (not content with *sharpening* it) πυρώσας γι προσέτι, *having moreover made it red-hot in the fire*, ἐτύφλωσέ με, *blinded me*, &c.

ποιῆσαι, (a) ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενέσθαι. ΠΟΣ. Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τὰς ἄλλας ὑπηγάγετο. Ὅπως γὰρ τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τὴν τέχνην, Ὁ δὲ, πλεῖσας παρὰ τὸ τυράννιον, ἐπιδύμησε, πλύσας οἴκαδε ἐς τὴν Μηθυμναν, ἐπιδείξασθαι τὸν πλοῦτον· καὶ ἐπιβὰς πορθμείου τινὸς κακέργων ἀνδρῶν, ὡς ἴδωσι πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται. Ὁ δὲ (ἠκροώμην γὰρ ἅπαντα παρανέων τῷ σκάφει) "Ἐπεὶ ταῦτα "ὑμεῖν δέδοκται (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, καὶ "ἅσαντα θρηνόν τινα ἐπ' ἐμαυτῷ ἐκόντα ἐάσατε ῥίψαι ἐμαυτόν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποπνιγόμενον. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμενον αὐτὸν, ἐξενηξάμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδίδωκας αὐτῷ τῆς ἀκροάσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors having taken Bacchus, in the form of a beautiful boy, would have carried him off as a prey. Upon which, the god resumed his own shape, and turned them all into dolphins. Ovid. Met. Lib. iii.

(b) σκευὴν.] By σκευὴν, probably, is meant here, not his ordinary dress, but that which he wore as a musician. For great musicians wore certain habits peculiar to their profession: as appears from Plutarch, where he introduces Gorgias, telling this story to the seven wise-men, and saying, that he knew Arion before he came on shore off the dolphin's back, because he wore his ἀγωνίσιον κοσμὸν, *the dress which he wore at the games*; for musicians, in Greece, were wont to contend for prizes at the public games; which extraordinary occasion probably gave rise to a particular dress. Herodotus, in relating this story, called Arion's dress, σκεύη. Lucian, therefore, probably, uses the same word, by way of mimickry and ridicule upon his chimerical narration.

ΔΙΑΛ. δ'. Ποσειδῶν & Νεφέλη.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Bœotia to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having there fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and *Melicerta*, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithæron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν τοῦτο, ὡς ὁ ἡμέτερος καλλινίκης, Ἑλλήσποντός ἐστ' ἀντῆς καλείσθω. Τὸν δὲ ναυτῶν ὑμεῖς ὦ Νηρηΐδες, παραλαβοῦσαι τῇ Τεθύδι προσνήχεσθε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ. (a) *Μηδαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ* (b) *ἐπωνύμῳ* πελάγει

(a) Μηδαμῶς.] Pert enough.

(b) *ἐπωνύμῳ.*] *Cognomini*, which is the ablat. case sing. of the noun adject. *Cognominis—e.*—Lucian seems to have made a blunder here: for how could the sea be *ἐπώνυμος*, or *called, after-her-Name*, before men knew of her fall, so as, from thence, to call the sea after her name?

τεθάφθω· (a) ἐλεῆμεν γὰρ αὐτὴν, εἰκῆσα ὑπὸ τῆς μητρυιᾶς κτεινόμενον. ΠΟΣ. Τῦτο μὲν, ὦ Ἀμφιτρίτη, ἡ Θέμις. Οὐδ' ἄλλως καλὸν ἐλεεῖθέ πω κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτήν· ἀλλ', ὅπερ ἔφην, ἐν τῇ Τρωάδι (b) ἐν τῇ Χερρονήσῳ τεθάψεται. Ἐκεῖνο δὲ παραμυθίον ἴσως αὐτῇ, ὅτι μεῖ' ὀλίγου τὰ αὐτὰ κἠ ἡ Ἰνὼ πεύσεται, κἠ ἐμπεσεῖται ὑπὸ τῦ Ἀθάμαντος διωκομένη εἰς τὸ πέλαγος, ἀπ' ἄκρας τῦ Κιθαιρῶνος, καθάπερ καθήκει ἐς τὴν Θάλασσαν, ἔχουσα κἠ τὸν υἱὸν ἐπὶ τῆς ἀγκάλης. ΝΗΡ. Ἀλλὰ (c) κακεῖνην σῶσαι δεῖσει, χαρισάμενος τῇ Διονύσῳ· τροφὸς γὰρ αὐτῦ κἠ τίτθη ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ὕτω ποιῆσαι ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὦ Ἀμφιτρίτη, ἂν ἄξιον. ΝΗΡ. Αὕτη δὲ ἆρα τί παθῦσα κατέπεσεν ἀπὸ τῦ κριῦ, ὁ ἀδελφὸς

(a) ἐλεῆμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleering baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῇ.] Grævius says it should be written, ἢ ἐν τῇ, &c. and produces the authority of a *MS.* for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in* Troas *in the* Chersonese: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonese*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from χερσὸς, *Terra*, and νῆσος, *Insula*.

(c) κακεῖνην.] *Her also.* That is, you must save Ino *too*, as you now do Helle. But where is the great favour in saving her, as he does Helle, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of Helle.

I cannot make grammar of the nom. case χαρισάμενος; and, therefore, think Lucian must have written it χαρισάμενον, σέ, *Te*, being understood. Grævius hath found it χαρισαμένους in a *MS.* which will make it full sense and grammar because they are all supposed to join in conferring the favour.

δὲ ὁ Φρίξ ἀσφαλῶς (a) ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γάρ, καὶ δύναται ἀντέχειν πρὸς τὴν (b) φοράν· ἢ δὲ, ὑπὸ ἀνθείας, ἐκλάσασα ὀχήματος παραδόξου, καὶ ἀπιδοῦσα εἰς βαθὺ ἀχανὲς, ἐκπλαγεῖσα, καὶ τῷ δάμασι ἅμα σχεθεῖσα, καὶ ἱλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πλήσεως, ἀχρατὴς ἐγίνετο τῶν κιράτων τοῦ κριοῦ, ὧν τίως ἐτιλήτλο, καὶ κατέπεσεν εἰς τὸ πέλαγος. ΝΗΡ. Οὐκοῦν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην βοηθεῖν πεπλεύσῃ; ΠΟΣ. Ἔχρῃν. Ἀλλὰ ἡ μοῖρα πολλῷ τῆς Νεφέλης δυνατωτέρα.

(a) *ὀχεῖται.*] He speaks, in the present tense, because *Phryxus* is supposed to be still in sight, as Helle had been drowned but just before.

(b) *φορὰν.*] I take it that *φορὰν*, as it is derived from *φέρω*, here, signifies the great *Velocity-with-which-they-were-carried.* By Phryxus being said to bear *against* it, is meant no more than that he could *bear* it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from *Mercury* for her children.

ΔΙΑΛ. ε'. Ξάνθε καὶ Θαλάσσης.

Homer tells us, in the 21st book of his Iliad, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) *Xanthus*, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΞΑΝΘ.—Δίξαι μοί, ὦ Θάλασσα, δεινὰ πεπονθότα, κατάσχετόν μου τὰ ῥεύματα. ΘΑΛ. Τί τοῦτο, ὦ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἥφαιστος. Ἀλλ' ἀπηνθράκωμαι ὅλως ὁ καλλιδαίμων, καὶ ζέω. ΘΑΛ. Διὰ τί δὲ σοι ἐπέσκαλε τὸ θεῖον; ΞΑΝΘ. Διὰ τὸν υἱὸν

τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὸν Φρύγας ἐκέτευσα, ὁδ' ἐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νικηρῶν ἀπίφρατίς μοι τὸν ῥῦσι, ἐλεήσας τὰς ἀθλίας, ἐπῆλθον, ἐτικλύσαι θέλων, ὡς φοβηθεὶς ἀπέσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἥφαιστος (ἔτυχε γὰρ πλησίον πᾶν ὤν) πᾶν ὅσον, εἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Λίτνῃ, καὶ ἐπόθει ἄλλοθι, φέρων, ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πλίας, καὶ μυρίκας, ἀπτησε δὲ καὶ τὰς καποδαίμονας ἰχθῦς, (a) καὶ τὰς ἐγχέλυας. Αὐτὸν δὲ ἐμὲ (b) ὑπερκαχλάσαι ποιήσας, μικρῷ δεῖν ὅλον ξηρὸν ἔργασαι. Ὁρᾷς δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νικηρῶν, ἡ θέρμη δὲ, ὡς φῄς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτως, ὦ Ξανθε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν ὠρμησας, ἐκ αἰδεσθεὶς ὅτι Νερηίδος υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἴδιε ἂν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας; ΘΑΛ. Τὸν (c) Ἥφαιστον δὲ ἐκ ἴδιε ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα.

(a) καὶ τὰς ἐγχέλυας.] *And even my very Eels;* which lie far down in the mud.

> Καίοντο πλεῖαί, καὶ ἰτέαι, ἠδὲ μυρίκαι,
> Τείροντ' ἐγχέλυές τε, καὶ ἰχθύες.
>
> *Hom. Iliad. φ'.*

(b) ὑπερκαχλάσαι.] The other translation renders this word *effervescere.* But it is derived from κάχληξ-ηκος, *a pebble;* and καχλαζω signifies *to-make-that-noise-which-water-running-over-pebbles-or-stones-doth.* Fire, thrown into water, makes a noise not unlike this; so that ὑπερκαχλάζω will signify, *to-boil-or-bubble-up-violently-with-that-sort-of-noise.* Vid. Steph.

(c) Ἥφαιστον ἐλεῆσαι.] There was good reason, why Xanthus should take the part of his neighbours, the Phrygians: but it is not evident, why Vulcan should take that of Achilles. The case was, Vulcan had been under very great obligations to his mother Thetis: for, when Jupiter had kicked him down from heaven, for interposing in a quarrel between himself and Juno, Thetis received and concealed him, till he was taken up into favour again. This Vulcan himself gratefully acknowledges, in the 18th book of Homer's Iliad, where he says of her, Ἣ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα. And it was in return, that he made her an impenetrable suit of armour for her son.

ΔΙΑΛ. ϛ'. Διὸς, Ἀσκληπιῷ, καὶ Ἡρακλεῖ.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of Æsculapius and Hercules. Read the stories of these two, and of Omphale, before you read the Dialogue.

ΖΕΥΣ.—Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐριζοντες πρὸς ἀλλήλους ὡσπερ ἄνθρωποι. Ἀπρεπῆ γὰρ ταῦτα, καὶ ἀλλότρια τῆ συμποσίῳ τῶν θεῶν. ΗΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ. τυτοὶ τὸν φαρμακέα προκαλεκλῆσθαί μὲ; ΑΣΚΛ. Νὴ Δία. καὶ ἀμύνων γάρ εἰμι. ΗΡΑΚΛ. Κατὰ τί, ὦ ἐμοῦ ὀντητε; ἢ ὅτι σε ὁ Ζεὺς ἐκφαύνωσιν, ἃ μὴ θέμις ποιῆντα; νῦν δὲ κατ' ἔλεον αὖθις ἀθανασίας μετείληφας; ΑΣΚΛ. Ἐπιλέλησθες (a) γὰρ καὶ σὺ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ; ΗΡΑΚΛ. Οὐκῦν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκπαθαίρων τὸν βίον, θηρία καταγωνιζόμενος. καὶ ἀνθρώπους ὑβριστὰς τιμωρέμενος· σὺ δὲ ῥιζοτόμος εἰ καὶ ἀγυρτης· νοσῶσι μὲν ἴσως ἀνθρώποις χρήσιμος· ἐπῳδῆσιν τῶν φαρμάκων, ἀνδρῶδες δὲ ἀδὲν ἐπιδέδυμένος. ΑΣΚΛ. Εὖ λέγεις, ὅτι σε τὰ ἐγκαύματα ἐασάμην, ὅτε πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένῳ τῷ σώματι, τῷ χιτῶνι, καὶ μετὰ τῦτο τῷ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, ἔτε ἐθέλησα ὥσπερ σύ, ἔτι ἔξεινον ἔρια ἐν Λυδίᾳ, ποεφυρίδα ἐνδεδυκὼς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' ἀδὲ μελαγχολήτας (b) ἀπέκλινα τὰ τικια,

(a) γὰρ.] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, *ergo*: "Ὅτι, *since*, "you upbraid me with fire, ἐπιλέλησθας γὰρ, you *therefore*, have "forgotten; since this might have been objected to your-"self."

(b) ἀπέκλινα.] This alludes to a part of the story of Hercules, which is not to be found in dictionaries, and which is as follows: Hercules was married to Megara, daughter of Creon king of Thebes; about which time, he made a descent into hell, to release Pirithous and Theseus, who were confined there, for their rudeness to Proserpine. During his absence, the Thebans deposed his father-in-law

καὶ τὴν γυναῖκα. ΗΡΑΚΛ. Εἰ μὴ παύσῃ λοιδορέμενές μοι, αὐτίκα μάλα εἴσῃ, ὡς ὁ πολύ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τῦ ἐρανῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε τὸ κρανίον συνθρυβέντα. ΖΕΥΣ. Παύσασθε, φημὶ, καὶ μὴ ἐπιτα-ράττετε ἡμῖν τὴν ξυνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίυ. Καίτοι εὔγνωμον, ὦ Ἡράκλεις, προσκαταπλίττεσθαί σε τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον (a) ἀποθανόντα.

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in Ἡρακ. Μαιν. and Senec. in Herc. Furens.

(a) ἀποθανόντα.] Jupiter doth not say, because he *was first received into Heaven*; but, because he *died first*: which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

ΔΙΑΛ. ζ'. Ἄρεως καὶ Ἑρμῦ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his Ilias, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholden to the giant Briareus, for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

ΑΡ.—"Ηκουσας, ὦ Ἑρμῆ, οἷ ἀπείλησιν ἡμῖν ὁ Ζεὺς, ὡς ὑτερόπτικα κ᾽ ἀπίθανα; "Ην ἰθιλήσω (φησὶν) ἐγὼ μὲν ἐκ τῦ ὐρανῦ σιρὰν "καθήσω, ὑμεῖς δ᾽ ἢν ἀποχρεμασθήσεσθε καταπᾶν βιάζεσθέ με, "μάτην ποιήσετε· ὐ γὰρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήσαιμι "ἀνελκύσαι, ὐ μόνον ὑμᾶς, ἀλλὰ κ᾽ τὴν γῆν ἅμα κ᾽ τὴν θάλασσαν "συναρτήσας μετεωριῶ." Καὶ τἄλλα ὅσα κ᾽ σὺ ἀκήκοας. Ἐγὼ δὲ ὅτι μὲν (a) καθ᾽ ἓν᾽ ἀπάντων ἀμείνων κ᾽ ἰσχυρότερός ἐσιν, ἐκ ἂν ἀρνηθείην. Ὁμῶ δὲ τῶν τοσούτων ὑπερφέρειν, ὡς μὴ καταβαρήσειν αὐτὸν, κἂν τὴν γῆν, κἂν τὴν θάλασσαν περισλώμεν, ἐκ ἂν πεισθείην. ΕΡΜ. Ἐυφήμει, ὦ "Αρις· ὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τι (b) κακὸν ἀπολαύσωμεν τῆς φλυαρίας. ΑΡ. Οἶσι γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, ἐχὶ δὲ πρὸς μόνον σὲ, ὃν ἐχεμυθεῖν ἠπισάμην; ὁ γῦν μάλισα γελοῖον ἔδοξέ μοι ἀκούσαντι μεταξὺ τῆς ἀπειλῆς, ἐκ ἂν δυναίμην σιωπῆσαι περί σε. Μίμημαι γὰρ ὐ πρὸ πολλῦ ὁπότε ὁ Ποσειδῶν, κ᾽ ἡ Ἥρα, κ᾽ ἡ Ἀθηνᾶ ἐπανασάντες ἐβεβύλευσαν ξυδῆσαι αὐτὸν λαβόντες, ὡς παιδοῦ ἦν δεδιὰς, κ᾽ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μή γε ἡ Θέτις καλελυήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἑκατόγχειρα ὄντα, κἂν ἐδέδετο αὐτῷ κεραυνῷ κ᾽ βροντῇ. Ταῦτα λογιζομένῳ, ὅπῃ μοι γελᾶν ἐπὶ τῇ καλιῤῥημοσύνῃ αὐτῦ. ΕΡΜ. Σιώπα, ευφήμει. Οὐ γὰρ ἀσφαλὲς ἔτι σοι λέγειν, ἔτε ἐμοὶ ἀκύειν τὰ τοιαῦτα.

(a) καθ᾽ ἓν᾽] Pro καθ᾽ ἕνα.

(b) κακὸν ἀπολαύσωμεν.] To say, *enjoy* a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie frueris*, &c. Juven.

ΔΙΑΛ. η'. Διογένης καὶ Πολυδεύκης.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—Ὦ Πολύδευκες, ἐντίλλομαί σοι, ἐπειδὰν τάχιστα ἀνέλθῃς (σὸν γάρ ἐστιν, οἶμαι, ἀναβαίνειν αὔριον) ἢν πῃ ἴδῃς (b) Μένιππον τὸν κύνα (εὑρεῖς δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ (c) Κράνειον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν πρὸς αὐτὸν, ὅτι—"Σοι, ὦ Μένιππε, κελεύει ὁ Διογένης, εἴ τι σοι ἐκεῖθεν τὰ ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῷ πλείω ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ (d) ἐν ἀμφιβόλῳ σοι ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, ἃ πανταχοῦ (e) βεβαίως γελᾶν, καθάπερ ἐγὼ νῦν· καὶ μάλιστα ἐπειδὰν ὁρᾷς τὰς πλουτίδας, καὶ σατραπάς, καὶ τυραννίδας, ὅταν ταπεινὰς, καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς διαγινωσκομένας· καὶ ὅτι μαλθακοὶ καὶ

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, "Because "I fawn upon those who give me any thing, and snarl at "those who do not, and bite rogues." Diog. Laert. Lib. vi.

(b) *Μένιππον.*] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) *Κράνειον.*] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from *Κρανιὸν*, *Caput*. The Lyceum was that at Athens, so called from *Λύκειος*, a name of Apollo.

(d) *ἐν ἀμφιβόλῳ.*] *In a doubt*, that is, *upon no sure grounds*. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) *βεβαίως.*] *Upon-good-grounds*. As if he had said, "It "is here, in this other world, that all the vice and folly of "the former appear indisputably real vice and folly; and, "therefore, here you are sure they deserve your laughter "and contempt."

" ἀγνεῖς εἰσι, μεμιημένοι τῶν ἄνω." Ταῦτα λέγει αὐτῷ, ἢ προσέτι, " ἐμπλησάμενον τὴν στέγην ἥκειν (a) θέρμων τε πολλῶν, ἢ εἰ που " εὕροι ἐν τῇ τριόδῳ (b) Ἑκάτης δεῖπνον κείμενον, ἢ ὧν ἐκ (c) καθαρ- " σίω, ἤ τι τοιοῦτο." ΠΟΛ. Ἀλλ' ἀπαγ[ιλᾶ ταῦτα, ὦ Διόγενες· ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τίς ἐστι τὴν ὄψιν; ΔΙΟΓ. Γέρων φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπαμένον, ἢ ταῖς ἐπιπλυχαῖς τῶν ῥακίων ποικίλον. Γιλᾶ δ' αὖ, ἢ τὰ πολλὰ τὰς ἀλαζόνας τύτας φιλοσόφους ἐπισκώπ[ει. ΠΟΛ. Ῥᾴδιον εὑρεῖν ἀπό γε τύτων. ΔΙΟΓ. Βάλω ἢ ἅρις αὐτὰς ἰκανὰς ἐπ[ιλείμμαι τι τὰς φιλοσόφους; ΠΟΛ. Λέγει, ὦ βαρὺ γὰρ ὀδὴ τῦτο·

(a) *θέρμων.*] *Lupines* were a very bitter kind of pulse or pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in his first Georgic, terms them, *Tristesque Lupini.* They, therefore, were food only for very poor people.

(b) *Ἑκάτης δεῖπνον.*] Cognatus, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called Ἑκάτης δεῖπνον.

(c) *καθαρσίῳ.*] Among the ancients, the people were purified, either after they had buried their dead, as is done in Virgil, after the burial of Misenus, or when any great wickedness had been committed among them, as in Homer, after Agamemnon had offended Apollo, by dishonouring his priest Chryses. It is observable, that the things, which they used in order to purify themselves, were of a purifying or cleansing nature, being either water, or sulphur, or eggs. The first is used in Virgil. Juvenal mentions the second, Sat. ii.—*Si qua darentur Sulphura.* And, here in Lucian, we find eggs used. Cognatus says, that it was also used to purify the assemblies and theatres. The reason why Diogenes charges *Menippus* to bring down some lupines, the supper of Hecate, and eggs from a purification, will appear from considering what is observed above: that the poor only lived upon lupines and the high-way-offerings, and, no doubt, upon eggs, or any such scraps left after purifications; and that the cynics lived like the poor, or like beggars; as Horace shews, where he says to a cynic,

Tu frugis tibi rerum
Dante minor.

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα λῆρεῖν, ἢ περὶ (b) τῶν ὅλων ἐρίζουσι, καὶ (c) κέρατα φύουσιν ἀλλήλοις, καὶ (d) κροκοδείλους ποιοῦσι, καὶ τοιαῦτα ἄπορα (e) ἐρωτᾶν διδάσκουσι τὸν νῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσουσι,

And again,

——*prandere olus*——

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παύσασθαι λῆρεῖν.*] An idiom, or particular way of speaking, put for *παύσασθαι λῆρεῖν.*

(b) *τῶν ὅλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, nor necessity, to be the maker, *τῶν ὅλων, of the universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure mind,* i. e. *God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κέρατα φύουσιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtile, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: "You have what you have not lost: "you have not lost horns: therefore you have horns." Diog. Laert. in Chrysip.

(d) *κροκοδείλους.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: "If a Crocodile had swallowed down your child, "and told you he would spue him up again, provided you "told him the truth, whether, or no, he intended so to do; "in that case, whether of the two, would you say, the Cro- "codile was determined upon?" I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or, you do not, it would be equal;

κατηγορῆντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) *οἰμώζειν αὐτοὺς ποιεῖς παρ' ἐμοῦ λέγει.* ΠΟΛ. *Καὶ ταῦτα, ὦ Διόγνητες, ἀπαγγελῶ.* ΔΙΟΓ. *Τοῖς ἀληθέσιοις δέ, ὦ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν.* "Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε "ἑαυτὼς, λογιζόμενοι τὼς τόκως, καὶ τάλαντα ἐπὶ ταλάντοις "συντιθέντες, ὡς χρὴ ἵνα ὄβολον ἔχοντας, ἥκειν μετ' ὀλίγον;" ΠΟΛ. *Εἰρήσεται καὶ ταῦτα παρὸς ἐκείνως.* ΔΙΟΓ. Ἀλλὰ *καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μιγίλλῳ τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ, τῷ σκαλαιῷ, ὅτι παρ' ἡμῖν ὅτι ἡ ξανθὴ κόμη, ὅτι τὰ χαροπὰ ἢ μέλανα ὄμματα, ἢ* (b) *ἐρύθημα ἐπὶ τῇ παρουσίᾳ ἔστιν, ἢ νεῦρα εὔτονα, ἢ ὦμοι παχέιοι· ἀλλὰ πάντα μία ἡμῖν κόνις, φασὶ, κρανία γυμνὰ τῦ κάλλως.* ΠΟΛ. Οὐ *χαλεπὸν δὲ ταῦτα εἰπεῖν παρὸς τὼς καλὼς καὶ ἰσχυρούς.* ΔΙΟΓ. *Καὶ τοῖς πένησιν, ὦ Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ ἀπιστοῦντες τὴν ἀπορίαν) λέγε μήτε δακρύειν, μήτ' οἰμώζειν, διαγινώσκειν δὲ τὴν εὐδαιμονίαν ἰσοτιμίαν· καὶ ὅτι ὕψονται τὼς ἐκεῖ πλουσίως ἤδη ἀμείνονας αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς* (c) *σοῖς, ταῦτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον, λέγων* (d) *ἐκλελύσθαι αὐτούς.* ΠΟΛ. *Μηδὲν, ὦ Διόγνητες, περὶ Λακεδαιμονίων λέγε· ἐ γὰρ ἀγέξομαι γε "Α δὲ παρὸς τὼς ἄλλως ἔφησθα, ἀπάγγελῶ.* ΔΙΟΓ. "Εσεσθαι *ταῦτα, ἐπεὶ σοι δοκεῖ. Σὺ δὲ, οἷς παρεῖκες, ἀπίεναι παρ' ἐμοῦ τὼς λέγως.*

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) *ἐρωτᾷν.*] Alluding to the above practice of putting questions.

(a) *οἰμώζειν.*] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: "Nil sibi "relictum præter, *Plorare.*"

(b) *ἐρύθημα.*] *Βάμμα κόκκινον, ἢ πυῤῥόν*: "A crimson or "reddish tincture." *Bourdol.*—But I take it here, to signify the *natural* redness of the cheeks; because he here mentions several other, but still all of them *natural* qualities or perfections.

(c) *σοῖς.*] Pollux was a Lacedæmonian.

(d) *ἐκλελύσθαι.*] The Lacedæmonians were the hardiest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: Patiens Lacedæmon. Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.

ΔΙΑΛ. Θ'. Πλούτων, ἢ κατὰ Μενίππου.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

ΚΡΟΙΣ.—Οὐ φέρομαι, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα. Ὡς ἢ ἐκεῖνον ποι κατάπεμψον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόσκηνος ὤν; ΚΡΟΙΣ. Ἐπειδὰν ἡμεῖς οἰμώζομεν καὶ στένομεν, ἐκεῖνον μεμνημένοι τῶν ἄνω, Μίδας μὲν ὅτι τῷ χρυσίῳ, Σαρδανάπαλος δὲ τῆς τρυφῆς, ἐγὼ δὲ τῶν θησαυρῶν, ἐπιγελᾷ, καὶ ἐξονειδίζει, ἀνδράποδα καὶ (a) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ᾄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγάς, καὶ ὅλως λυπηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτα φασιν, ὦ Μένιππε; ΜΕΝ. Ἀληθῆ, ὦ Πλούτων. Μισῶ γὰρ αὐτὼς ἀγεννεῖς καὶ ὀλεθρίους ὄντας· οἷς ὐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαροῦν ἀνιῶν αὐτούς. ΠΛΟΥΤ. Ἀλλ' ὁ χρή. λυπεῖνται γὰρ ὑ μικρῶν στρέμενοι. ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς; ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθελήσαιμι σασίζειν ὑμᾶς. ΜΕΝ. Καὶ μέν, ὦ κακίστοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὡς οὐδὲ παυσομένου μου. Ἔνθα γὰρ ἂν ἦτε, ἀκολουθήσω ἀνιῶν, καὶ κατάδην καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὔκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσιν (b) ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ φαιδρὸν οὐ μνημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἀφῃρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσα μὲν ἐγὼ χρυσῷ. ΣΑΡΔ. Ὅσης δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὖγε, ὅτω ποιεῖτε· ὀδυρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γνῶθι σαυτὸν, πολλάκις συνεῖρον ἐπάσομαι ὑμῖν· Πρέπει γὰρ ἂν ταῖς τοιαυταῖς οἰμωγαῖς ἐπαδόμενον.

(a) καθάρματα.] *Κάθαρμα*, properly signifies, the *dirt* that remains after cleansing any thing; but figuratively, a *wicked wretch*; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called *κάθαρμα*. *Steph.* It may here, I think, signify either *you-off-scourings*, or figuratively, *you-vile*, or, *cursed-wretches*.

(b) ἐντρυφῶντες.] *Wantonly-abusing*, or, *abusing-by-way-of-sport*.

ΔΙΑΛ. ί'. Μυσίπτα, Ἀμφιλόχῳ καὶ Τροφωνίῳ.

The impostures of some of the ancient oracles exposed.

ΜΕΝ.—Σφὼ μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, ἐκ οἱῶ ὅπως νεῶν κατηξιώθητε, καὶ μάντεις δεικῦτε, καὶ οἱ μάντεις τῶν ἀνθρώπων θεὸς ὑμᾶς; ὑπειλήφασιν εἶναι. ΑΜΦ. Τί ἂν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; ΜΕΝ. Ἀλλ' ἐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἱστορατίνεσθε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. Ὦ Μύσιπτα, Ἀμφίλοχε μὲν ὅτῳ ἂν εἰδείη, ὅτι αὐτῷ ἀποκρίτιον ὑπὲρ αὐτοῦ.—Ἐγὼ δὲ ὕρως εἰμὶ, καὶ μαντεύομαι, ἢν τις κατέλθοι παρ' ἐμε. Σὺ δ' ἴσκας ἐκ (a) ἐπιδεδημηκέναι Λεβαδείᾳ τοπαράπαν ἐ γὰρ ἐπίστες σὺ τότας. ΜΕΝ. Τὶ φής; εἰ μὴ ἐς Λεβάδειαν γὰρ παρέλθω, καὶ ἐταλμέν῾ταῖς ἀθήναις, γελοίως (b) μάζαν ἐν ταῖν χεροῖν ἔχων, ἐσερπύσω δὰ τῦ τορέος ταπεινῦ ὄντ῾ ἐς τὸ σπήλαιον, ἐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ γοητείᾳ διαφέρων.—Ἀλλὰ σχὸς τῆς μαντικῆς, τί δὲ ὁ ὕρως ἐστιν; Ἀγνῶ γάρ. ΤΡΟΦ. Ἐξ ἀνθρώπε τε καὶ θεῦ σύνθετον. ΜΕΝ. Ὁ μὲτ ἄνθρωπός ἐστιν, ὡς φῆς, μὲτε θεὸς, καὶ συναμφότερόν ἐστιν. Νῦν ἔν τῦ σε τὸ θεῦ ἐκεῖνο ἡμέτερμεν ἀπελήλυθε; ΤΡΟΦ. Χρᾷ, ὦ Μύσιπτα, ἐν βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφώνιε, ὅ, τι καὶ λέγως· ὅτι μέν τοι ἄλ῾ εἶ νεκρὸς, ἀκριβῶς ἐγῶ.

(a) ἐπιδεδημήκεναι.] Not *adiisse*, as in the other translation, but *peregrinatus-fuisse*, *to-have-sojourned-at*. See Judic. Vocal. Sect. 2.

(b) μάζαν.] *A cake*, which the consulters of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in Adag. de Trophon.—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the hist. of Bel and the Dragon.

ΔΙΑΛ. ιά. Ἑρμῆ καὶ Χάρωνος.

Accounts settled between Charon and Mercury.

ΕΡΜ. (a) —Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὁπόσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὖθις ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῆ· ἄμεινον γὰρ ἐρίσαι περὶ αὐτῶν, καὶ ἀπραγμονίτερον. ΕΡΜ. Ἀγκυρεῖον ἐντιλαμένῳ ἐκόμισα πέντε (b) δραχμῶν. ΧΑΡ. Πολλοῦ λέγεις. ΕΡΜ. Νὴ τὸν Ἀϊδωνέα τῶν πέντε ὀνησάμην, καὶ (c) τροπωτῆρα δύο ὁβολῶν. ΧΑΡ. Τίθει πέντε δραχμὰς, καὶ ὁβολὼ δύο. ΕΡΜ. (d) Καὶ ἀνέσχον ὑπὲρ τοῦ ἰσίου πέντε ὁβολούς

(a) *Λογισώμεθα.*] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian writ it *Λογιζώμεθα.*

(b) *δραχμῶν.*] The Grecian ὁβολος was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὁβολοι made the *δραχμὴ*, equal to seven pence three farthings. An hundred *δραχμαὶ* made the *μνᾶα*, or *mina*, equal to three pounds, four shillings, and seven pence. And sixty *minæ* made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) *τροπωτῆρα.*] A strap of leather, with which the oar was tied to the *σκαλμὸς*, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) *Καὶ ἀνέσχον.*] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to *κατέβαλον* inclusive. I, therefore, would have the whole to stand thus, *Καὶ ἀνέσχον ὑπὲρ τοῦ ἰσίου—πέντε ὁβολοὺς ἐγω κατέβαλον.* In which position, I understand, *Καὶ ἀνέσχον ὑπερ τοῦ ἰσίου*, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὁβολῶν, if Charon had not interrupted him by saying, *Τίθει*, &c. By which interruption, or some slip of his memory, Mercury, when he comes to *ἰσίου*, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, *πέντε ὁβολὲς ἐγὼ κατέβαλον*, *I paid down five oboli* for it.

ἐγὼ κατίδοιμεν. ΧΑΡ. Καὶ τότως προσίθι. ΕΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τῷ σκαφιδίῳ τὰ ἀνωγότα, καὶ ἥλως δύ, καὶ καλάδιον, ἀφ' ὧ τὴν (a) ὑπέρων ἐποίησας, δύο δραχμῶν ἅπαντα. ΧΑΡ. Εὖγε, ἄξια ταῦτα ὠνήσω. ΕΡΜ. Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς δίλαθες ἐν τῷ λογισμῷ. Πότι δ' ἂν ταῦτ' ἀποδόσων φὴς; ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῆ ἀδύνατον· Ἦν δὲ λοιμός τις ἢ σίλφος καπαπίφλῳ ἀθρόους τινας, ἐνίσω τότι (b) ἀποκερδάναι ἐν τῷ πλάθει παραλογιζόμενον τὰ σωθμία. ΕΡΜ. Νῦν ἔν ἐγὼ καθίδρυμαι, τὰ κάκιστα ἐνχόμενος γενίσθαι, ὡς ἂν ἀπὸ τότων ἀπολαύσιμι. ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ' ὀλίγοι, ὡς ὁρᾷς, ἀφικνοῦνται ἡμῖν εἰρήνη γάρ. ΕΡΜ. Ἄμεινον ἦτως, εἰ μὴ ἡμῖν παρεκτένοιτο ὑπό του τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων, οἵσθα ὅσοι παρεγίνοντο ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω, καὶ τραυμάτων οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τῶν φιλτάτων ἀπόθανεν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωδήκως τὴν γαστέρα, καὶ τὰ σκέλη· ὀχροὶ γὰρ ἅπαντες, καὶ ἀγενεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἦκουσιν, ἐπιβουλεύοντες ἀλλήλοις, ὡς ἔοικασι. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα. ΕΡΜ. Οὐκοῦν εὖ' ἐγὼ δίκαιμι ἂν ἁμαρτάνειν, πικρῶς ἅπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

(a) *ὑπέρων*] *Funem quo antennarum cornua transferuntur, a rope by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *bruces*.

(b) *ἀποκερδάναι.*] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but his bare ναῦλον, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to Æacus, who rented it from Pluto. But Charon, being the collector of it, might have cheated Æacus, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning Æacus.

ΔΙΑΛ. ιϛ'. Πλούτῳ καὶ Ἑρμεῖ.

The four following dialogues expose the abject and base trade of legacy-hunting.

ΠΛΟΥΤ.—Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ εἰσιν, οἱ τὸν κλῆρον δὲ διηρῶντες πεντακισμύριοι. ΕΡΜ. Ναί, τὸν Σικυώνιον φῂς· τί οὖν; ΠΛΟΥΤ. Ἐκεῖνον μὲν, ὦ Ἑρμῆ, ζῆν ἴσον ἐπὶ τοῖς ἐνενήκοντα ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα (εἴγε οἷόν τε ἦν) καὶ ἔτι πλείω· τὰς δέ γε κόλακας αὐτοῦ, Χαρίνον τὸν νίον, καὶ Δάμωνα, καὶ τὰς ἄλλας κατάσπασον ἐφιξῆς ἅπαντας. ΕΡΜ. Ἄτοπον ἂν δόξειε τὸ τοιοῦτον. ΠΛΟΥΤ. Οὔ μὲν οὖν, ἀλλὰ δικαιότατον. Τί γὰρ ἐκεῖνοι παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντιποιοῦνται, ἐδὲν προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαρώτατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως διατείνουσιν ἐν γε τῷ φανερῷ· καὶ νοοῦντος, ἃ μὲν βελτίονται, πᾶσι προδήλα· θύουσιν δὲ ὅμως ὑπισχνοῦνται ἢν ῥαΐσῃ, καὶ ὅλως, (a) ποικίλη τίς ἡ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔσω ἀθάνατος, οἱ δὲ προαπίτωσαν αὐτοῦ μάτην ἐπιχαιρέκακοι. ΕΡΜ. Γελοῖα προίσονται, παῦεργοι ὄντες· πολλὰ καὶ εἰκῆ διακωλεῖ αὐτοὺς, καὶ ἐπελπίζει· καὶ ὅλως, ἀεὶ θανόντι ἐοικὸς, ἥβρυται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ, ἤδη τὸν κλῆρον ἐν σφίσι διῃρημένοι βόσκονται, ζωὴν μακαρίαν πρὸς ἑαυτοὺς τιθέντες. ΠΛΟΥΤ. Οὐκοῦν ὁ μὲν, ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηβησάτω· οἱ δ' ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὀνειροπολοῦντα πλοῦτον ἀπολιπόντες, ἐκίτησαν ἤδη κακοὶ (b) κακῶς ἀποθανόντες. ΕΡΜ. Ἀμείλησον, ὦ Πλοῦτον. (c) μετιλεύσομαι γάρ σοι ἤδη αὐτὸς καθ' ἕνα ἐξῆς.

(a) *ποικίλη.*] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) *κακῶς*] *Like Villains.*

(c) *μετιλεύσομαι.*] The English expression, *I-will'-go-for*, seems to me to come fuller up to *μετιλεύσομαι* than *accersam*, which, strictly signifies, *I-will-cite-before* you. Μετέρχομαι is often taken in a more extraordinary signification than this, which is that of, *Ulciscor*, as τὴν φονέως τοῦ πατρὸς μετῆλ-

Ἐπὶ δὲ, οἶμαι, εἰσί. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ (a) παραπίμψει ἕκαστον, ἀντὶ γέροντος αὖθις ἔφηβος γενόμενος.

θον, in Dial. XVIII. Which sense, I suppose, it borrows from its more natural one of *hereequor*, or *assequor*, "to *overtake* the *guilty*."

(a) παραπίμψει] The other translation renders this word, *præmittet*. But παραπίμπω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-person-from-one-place-to-another*:— never, *præmitto*. So that παραπίμψει, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his grave.

ΔΙΑΛ. ιγ'. Τειρεσίου καὶ Πλούτου.

ΤΕΙΡ.—Τοῦτο, ὦ Πλοῦτον, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα· τὸν δὲ ὑπὲρ τὰ ἐνενηκονταγέροντα, Θώκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν ἴσως, ὦ Τειρεσία, εἰ γε ὁ μὲν ζῆν μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεβούλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΙΡ. Οὐ γὰρ ἐχρῆν γέροντα ὄντα, καὶ μηκέτι χρήσασθαι τῷ πλούτῳ αὐτὸν δυναμένον, ἀπελθεῖν τὸ βίου, παραχωρήσαντα τοῖς νέοις; ΠΛΟΥΤ. Καινὰ, ὦ Τειρεσία, νομοθετεῖς, τὸν μηκέτι τῷ πλούτῳ χρήσασθαι δυνάμενον ἀρὸς ἡδονὴν ἀποθνήσκειν. Τὸ δὲ ἄλλως ἡ Μοῖρα καὶ ἡ Φύσις διέταξεν. ΤΕΙΡ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον· καὶ μετὰ τοῦτον, ὅσις καὶ τῇ ἡλικίᾳ μετ' αὐτὸν ἀναστρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων, ὀδόντας τρεῖς ἔτι λοιπὸς ἔχοντα, μόγις ὁρῶντα, οἰκέταις τετραύσιν ἐπικεκυφότα, κορύζης μὲν τὴν ῥῖνα, λήμης δὲ τῆς ὀφθαλμοὺς μεστὸν ὄντα, ἀδὲν ἔτι ἡδὺ εἰδότα, ἔμψυχόν τινα τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν δὲ καλλίους, καὶ ἐρρωμενεστάτης ἡλικίας. Ἄνω γὰρ ποταμῶν τοῦτό γε. Ἢ τὸ τελευταῖον εἰδέναι ἐχρῆν, πότε (a) καὶ (b) τεθνήξεται τῶν γερόντων

(a) καὶ.] I can fix no satisfactory meaning to this particle, in this place.

(b) τεθνήξεται.] I take this to be the first fut. mid. as it were from τεθνάω. Hedericus gives τεθνήξομαι, as well as

ἕκαστ@, ἵνα μὴ ματὴν ἂν ἰνίες ἰθιράπινον. Νῦν δὲ τὸ τῆς παρειμίας, Ἡ ἄμαξα τὸν βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὶν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται, ἢπερ σοὶ δοκεῖ. Καὶ ὑμεῖς δὲ τί πεφθόντες ἀλλοτρίοις (a) ἐπιχαίνετε, κὴ τοῖς ἀτέκνοις τῶν γεγόντων (b) εἰσποιεῖτε, φέροντες αὐτῆς; Τοιγαρῆν γέλωτα ὀφλισκάνετε, πρὸς ἐκείνων κατορυτόμενοι· τὸ κὴ πρᾶγμα τοῖς πολλοῖς ἥδιστον γίνεται. Ὅσῳ γὰρ ὑμεῖς ἐκείνης ἀποθανεῖν εὔχεσθε, τοσῦτῳ ἄπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καινὴν γάρ τινα ταύτην τίχνην ἐπινοήκατε, γραῶν κὴ γερόντων ἐρῶντες· κὴ μάλιστα εἰ ἄτεκνοι εἶεν. Οἱ δὲ ἔντεκνοι, ὑμῖν ἀνέρατοι· καίτοι πολλοὶ ἤδη τῶν ἐρωμένων συνέντες ὑμῶν τὴν πανεργίαν τῷ ἔρωτ@, ἢν κὴ τύχωσι παῖδας ἔχοντες, μισεῖν αὐτὲς πλάττονται, ὡς κὴ αὐτοὶ ἐρασὰς ἔχωσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν μὲν οἱ πάλαι δωροφορήσαντες· ὁ δὲ παῖς, κὴ ἡ φύσις, ὥσπερ ἐδί δίκαιον, κρατῆσι

θανῆμαι, as a first fut. mid. to the verb θνήσκω: but it is to be understood that each is borrowed to θνήσκω, from similar present tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανῆμαι must come from its similar theme θαν@, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use; as ἥξομαι hath the fut. 1. mid. ἐλευσομαι from ἐλεύθω, not used.

(a) ἐπιχαίνετε.] Ἐπιχαίνειν, *inhiatio*. Bourdol. from a *MS.*

(b) εἰσποιεῖτε.] Εἰσποιέω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. velut, *introduco*; and hence he shews, it hath been used to signify *adopto* to *adopt*, or *fix* a person *in* one's family. But it appears from his quotations that, when it signifies to *adopt*, it hath after it the accusative case of the person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖτε, here, hath been, *vosmet-in-adoptionem-traditis*, which, in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖτε will better signify *vosmet-insinuatis*

πάντων· οἱ δὲ, ὑποπρίουσι τὰς ὀδόντας, ἀποσμυγίντις. ΤΕΡΨ. Ἀληθῆ ταῦτα φής. Ἐμοῦ γὰρ Θύκριτος ὅσα κατέφαγεν, καὶ τεθνήξεσθαι δοκᾶν, κ᾽ ὁπότε ἐσιοιμι, ὑποφύων, κ᾽ μύχιον τι καθαπερ ἐξ ὠὸς νεοττὸς ἀτελὴς ὑποκρώζων; Ὡς ἔγωγε ὅσον αὐτικα οἰοιμι ἐπιβήσειν αὐγὸν τῆς σορῦ. ἔπεμπον τὰ πολλὰ, ὡς μὴ ὑπερβαλλοιτό με οἱ ἀντερασταὶ τῇ μεγαλοδωρεᾷ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἄγρυπνος ἐνειμην, ἀριθμῶν ἔκαστα, κ᾽ διατάττων. Ταῦτα γὰρ μοι κ᾽ τῶ ἀποθανεῖν αἰτία γεγένηται, ἀγρυπνία κ᾽ φροντίδες· ὁ δὲ, τοσοῦτόν μοι δέλεαρ καταπιὼν, ἐφεισήκει θαλλομένῳ πρώην ἐτιγιλῶν. ΠΛΟΥΤ. Εὖγε, ὦ Θύκριτε, ζώης ἐτιμήκιστον, πλουτῶν ἅμα, κ᾽ τῶν τοιούτων καταγιλῶν· μηδὲ πρότερόν γε σὺ ἀποθάνοις, ἢ πρωτίμψυξις πάντας τοὺς κόλακας. ΤΕΡΨ. Τοῦτο μὲν, ὦ Πλοῦτον, κ᾽ ἐμοὶ ἥδιστον ἤδη, εἰ κ᾽ Χαριάδης προτεθνήξεται Θυκρίτου. ΠΛΟΥΤ. Θάρρει, ὦ Τερψίων· καὶ Φειδὼν γὰρ, κ᾽ Μίλαινος, κ᾽ ὅλως ἅπαντες προελεύσονται αὐτοῦ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαινῶ ταῦτα. Ζῆθι ἐπιμήκιστον, ὦ Θύκριτε.

ΔΙΑΛ. ιδ'. Ξενοφάντου κ᾽ Καλλιδημίδου.

ΞΕΝ.—Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; Ἐγὼ μὲν γὰρ ὅτι, παράσιτος ὢν Διονύσῳ, πλέον τῶ ἰκανῶ ἐμφαγὼν, ἀπεπτήγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ξενόφαντος. Τὸ δὲ ἐμὸν, παραδοξόν τι ἐγένετο. Οἶσθα γὰρ κ᾽ σὺ καὶ Πτολεμαῖος τὸν γέροντα. ΞΕΝ. Τὸν ἄπιστον, τὸν πλούσιον, ᾧ σε τὰ πολλὰ ἤδιον συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν· καὶ ἐθεράπευον, ὑπισχνούμενος (a) ἐπ᾽ ἐμοὶ τῷ κληρονόμῳ τεθνήξεσθαι· ἐπεὶ δὲ τὸ πρᾶγμα ἐς

(a) ἐπ᾽ ἐμοὶ τῷ κληρονόμῳ.] *Me hærede.* Much the same way doth Budæus (as Stephanus observes) render ἐπὶ, παῖσι δυὸ τελευτῶν, *decedens, relictis duobus filiis*; and Stephanus, in the class of phrases, where ἐπὶ is taken for *cum*, quotes this out of *Herodian*, τῶς ἐπὶ παῖσι διαδόχοις τελευτήσαντας, *who died, leaving children their successors.* Though it still appears to me a harsh and extraordinary mode of expression.

μᾶκιστον ἐπεγίνετο. καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἦζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον. Περιάιειν γὰρ φάρμακον, ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα ὁ Πτοιοδωρος αἰτήσῃ πιεῖν (πίνει δ' ἐπιεικῶς) ζωρότερον ἐμοῦ καλέσαντα ἐς κύλικα, ἑτοιμον ἔχειν αὐτὸ, καὶ ἐπιδῦναι αὐτῷ. Εἰ δὲ τῦτο ποιήσει, ἱλιύθερον ἐπωμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί ἂν ἐγένετο; Πάνυ γάρ τι παράδοξον ἐρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λυσάμενοι ἤκομεν, δύο ἦδη ὁ μιερακίσκος κύλικας ἑτοίμας ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν ἔχυσαν τὸ φάρμακον, τὴν δ' ἑτέραν ἐμοί, σφαλεὶς ἐκ οἱδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἔγω δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνε νεκρός. Τί τῦτο γελᾷς, ὦ Ζηνόφαντες; Καὶ μὴν ἐκ ἔδει γε ἑταίρε ἀνδρὶ ἐπιγιλᾶν. ΖΗΝ. Ἀσεῖα γάρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρων δὲ τί πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἶτα συνεὶς, οἷμοι, τὸ γεγενημένον, ἐγέλα καὶ αὐτὸς οἷά γε ὁ οἰνοχόος εἰργασαι. ΖΗΝ. Πλὴν ἀλλ' ἐδέ σε τὴν ὁδὸν ἐπίτομον ἐχρῆν τραπέσθαι. Ἦκε γὰρ ἂν σοι διὰ τῆς λεωφόρε ἀσφαλέστερον, εἰ καὶ ὀλίγῳ βραδύτερος ἦν.

ΔΙΑΛ. ιϛ'. Κνήμων καὶ Δαμοίππε.

ΚΝΗΜ. —Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεὸς τὸν λιόντα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πυνθάνῃ, τί ἀγανακτῶ; Κληρονόμον ἀκέσ. καταλέλοιπα, κατασοφισθεὶς ὁ ἄθλιος, ὃς ἐβελόμην ἂν μάλιστα σχεῖν τάμὰ, παραλιπών. ΔΑΜ. Πῶς; τῦτ' ἐγένετο; ΚΝΗΜ. Ἑρμόλαον τὸν πάνυ πλήσιον ἄτεκνον ὄντα, ἐθεράπευον (a) ἐπὶ θανάτῳ· κἀκεῖνος ἐκ ἀηδῶς τὴν θεραπείαν

(a) ἐπὶ θανάτῳ.] *Sub mortem*, i. e. *imminente morte*. In this, I follow the other translation, having nothing certain to offer to the contrary, except that I entirely doubt whether ἐπὶ hath ever before been used in such a sense; and, therefore think it a very strained acceptation of it. It may, perhaps, with some reason, be taken for *propter*, as in the phrases, ἐπ' ἀγάθῳ, and ἐπὶ κεφδεῖ, but that, probably, Lucian, if he had intended that sense, would have chosen to say,

προσίστο. Ἔδοξε δή μοι κ᾽ σοφὸν τοῦτ᾽ εἶναι, δίσθαι διαθήκας ἐς τὸ φανερὸν, ἐν αἷς ἐκεῖνῳ καταλέλοιπα τἄμὰ πάντα, ὡς κἀκεῖν⊙ ζηλώσειε, κ᾽ τὰ αὐτὰ προέξειε. ΔΑΜ. Τί ὖν δὴ ἐκεῖν⊙; ΚΝΗΜ. Ὅ, τι μὲν (a) ὖν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις, ἐκ οἶδα. Ἐγὼ γοῦν ἄφνω ἀπέθανον, τῇ τύχῃ μοι ἐντετυχότ⊙· κ᾽ νῦν Ἑρμόλαος ἔχει τἄμὰ, ὥσπέρ τις (b) λαβραξ κ᾽ τὸ (c) ἄγκιστρον τῷ δελέατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ κ᾽ αὐτὸν σε τὸν ἁλιέα. Ὥστε σόφισμα κατὰ σαυτοῦ συντέθεικας. ΚΝΗΜ. Ἔοικα. Οἰμώζω τοιγαροῦν.

ἐπὶ κλήρῳ. *I should think,* "*usque ad, even to,* θανάτῳ, his very *death*," a natural sense, but that, then, it should be θάνατον. Yet Stephanus says, that the dative case for the accusative, after ἐπὶ, is used, and instances in the expression, συνιλάμβανειν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(a) ὖν.] *Therefore*, i. e. *because* you left him your fortune. This ὖν is, with a little sort of humour, repeated by Cnemon.

(b) λαβραξ.] *Lupus, the pike-fish.*

(c) ἄγκιστρον τῷ δελέατι.] *The hook*, by which he thought to catch Hermolaus, was his *last will*, and the *bait* was his *fortune*, which he pretended to leave him.

ΔΙΑΛ. ις. Χάρωνος κ᾽ Ἑρμοῦ.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ἀκούσατε ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, κ᾽ ὑπόσαθρόν ἐστι, κ᾽ διαῤῥεῖ τὰ πολλά· κ᾽ ἢν τραπῇ ἐπὶ θάτερα, οἰχήσεται περιτραπέν. Ὑμεῖς δὲ, τοσοῦτοι ἅμα ἥκετε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἢν ὖν μετὰ τούτων ἐμβῆτε, δεῖσθε μὴ ὕστερον μετανοήσετε· κ᾽ μάλιστα ὁπόσοι νεῖν ἐκ ἐπίστασθε. ΝΕΚΡΟΙ. Πῶς ὖν ποιήσαντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω· Γυμνοὺς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα

πάντα ἐπὶ τῆς ἠιόνος καταλιπόντας· μόλις γὰρ ἂν ἡ ὕτω δεξαίνοι ὑμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ (a) ἔπιπλα, ὥσπερ ἔφην, ἀποβαλών. Παρὰ δὲ τὴν ἀποβάθραν ἴσως, διαγίνωσκε αὐτὲς, καὶ ἀναλάμβανε, γυμνὲς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις· καὶ ὕτω ποιήσωμεν.—Καὶ ὑτοσὶ τίς ὁ (b) κρεμάστος ἐστι; ΜΕΝ. Μένιππος ἔγωγε. Ἀλλ' ἰδὲ ὁ πήρα μοι, ὦ Ἑρμῆ, καὶ τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀποῤῥίφθη· τὸν τρίβωνα δὲ ὑφ' ἑκόμισα, εὖ ποιῶν. ΕΡΜ. Ἔμβαινε, ὦ Μένιππε, ἀνδρεῖον ἄρισε, καὶ τὴν ἀρετὴν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλῶ, ὡς ἐπισκοπῇς ἅπαντας. Ὁ καλὸς δὲ ὕτος τίς ἐστι; ΧΑΡ. Χαρμόλεως ὁ Μεγαρικὸς ἐπίρρατος· ἦ τὸ φίλημα διτέλαντον ἦν. ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χείλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βαθεῖαν, καὶ τὺ ἐπὶ τῶν παρειῶν ἐρύθημα. καὶ τὸ δέρμα ὅλον. Ἔχει καλῶς· εὔζωνος εἶ· ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορφυρίδα ὑτοσὶ, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ. Λάμπιχος. Γελῶν (d) τύραννος. ΕΡΜ. Τί ἦν, ὦ Λάμπιχε, τοσαῦτα ἴσχων πάρει; ΛΑΜΠ. Τί ἦν ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἥκειν τύραννον ἄνδρα; ΕΡΜ. Τύραννον μὲν ὠδαμῶς, νεκρὸν δὲ μάλα· ὡς ἀπόδυ ταῦτα. ΛΑΜΠ. Ἰδὲ σοι ὁ πλοῦτος ἀπέῤῥιπται. ΕΡΜ. Καὶ τὸν τύφον ἀπόῤῥιψον, ὦ Λάμπιχε, καὶ τὴν ὑπερηφίαν· βαρήσει γὰρ τὸ πορθμεῖον συνεμπεσόντα. ΛΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἐασόν μὲ ἔχειν, καὶ τὴν ἐφεδρίδα. ΕΡΜ. Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; Πάντα γὰρ ἀφῆκα, ὡς ὁρᾷς. ΕΡΜ. Καὶ τὴν ὠμότητα, καὶ τὴν ἀνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν· καὶ ταῦτα ἄφες. ΛΑΜΠ. Ἰδὲ σοι, ψιλὸς

(a) ἔπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from ἐπὶ and πλέω, *navigo*.

(b) κρεμάστος.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀποῤῥίφθη.] It must be read ἀπερρίφθη, the Aor 1. pass. Bourdolotius has it ἀποῤῥίφθω, and says, "Sana lectio, quam inutiliter tentant." But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] *King*, in the original signification of the word.

σῶμα. ΕΡΜ. Ἐμβαίνω ἤδη. Σὺ δὲ ὁ ταχὺς, ὁ πολύστροφος, τίς εἶ; ΔΑΜ. Δημαντίας ὁ ἀθλητής. ΕΡΜ. Ναὶ ὥσπερ. Οἶδα γάρ σε πολλάκις ἐν ταῖς παλαίστραις (a) ἰδών. ΔΑΜ. Ναὶ, ὦ Ἑρμῆ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα. ΕΡΜ. Οὐ γυμνὸν, ὦ βέλτιστε, τοσούτοις σάρκας περιβεβλημένον ὅσοι ἀσπίδα αἴρεις, ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερδεὶς μόνον. Ἀλλὰ καὶ τὰς σφάγας τούτας ἀπόβριψον, καὶ τὰ πηρώματα. ΔΑΜ. Ἰδοὺ σοι γυμνὸς, ὡς ὁρᾷς, ἀληθῶς εἰμὶ, καὶ (b) ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ΕΡΜ. Οὕτως ἄμεινον ἀβαρῆ εἶναι σὸν ὄμβαιπε.—Καὶ σὺ δὲ τὸν στλῶτον ἀπόθεσο, ὦ Κράτων, καὶ τὴν μαλακίαν δὲ πρόσεισι, καὶ τὴν τρυφὴν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γύης, καὶ δόξαν, καὶ εἴποτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς· μηδὲ ὅτι μέγαν τάφον ἐπί σοὶ ἔχουσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. Οὐκ ἐκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ πάθοιμι; ΕΡΜ.

(a) ἰδών.] Mercury had seen him in the palæstræ, because he was the god of wrestling.

(b) ἰσοστάσιος.] *Par-pondere.* I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of ἰσος, *æqualis*, and στάθμη, *statera*, a *balance*; or, rather, ἵστημι, *pondero*: which signification of ἵστημι is to be found in Stephanus.

(c) ἐνταφια.] Nor do I know why this has been rendered *epitaphia*. When the dead had been great men, or officers of state, their ἐνταφια, or *funeral garments*, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

Purpureasque super vestes, velamina nota,
Conjiciunt.——

And, when Pallas, the general of the Arcadians, lies in the same condition,

Tum geminas vestes, auroque ostroque rigentes,
Extulit Æneas.

(d) εὐεργέτην.] *Beneficum.* The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of εὐεργέτης.

Βαῦαί. Σὺ δὲ ὁ ἔνοπλος, τί βυλεῖ; Ἢ τί τὸ τρόπαιον τοῦτο φέρεις; (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἡρίστευσα, καὶ ἡ πόλις ἐτίμησέ με. ΕΡΜ. Ἄφες ἐν γῇ τὸ τρόπαιον· ἐν ᾅδου γὰρ εἰρήνη, καὶ οὐδὲν ὅπλων δεήσει.—Ὁ σεμνὸς δὲ ἔτος ἀπὸ γε τοῦ σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρκὼς, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A *MS.* hath it ΝΕΚΡΟΣ. *Græv.*—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, Βαῦαί. Σὺ δὲ ὁ ἔνοπλος.—Which plainly shews that he now speaks to another. It is no matter for his name.

(b) βρενθυόμενος.] The verb βρενθυόμαι is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἔτι οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολίμιοι ἀλλήλοις, οἷον βρένθος καὶ λάρος. Arist. Hist. Animal. Lib. ix. c. 8. Which words, βρένθος καὶ λάρος, Pliny (Lib. x. c. 74.) renders by Anates & Gaviæ. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that, by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects, not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθύομαι (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go*; which signification, in the participle βρενθυόμενος, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his *grumbling at* mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons.

φροντίδων, τίς ἐστιν, ὁ τὸν βαθὺν πώγωνα καθυμένος; MEN. Φιλόσοφός τις, ὦ Ἑρμῆ· μᾶλλον δὲ γοης καὶ τερατίας μᾶτός· ὥστε ἀπόδυσον καὶ τοῦτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ κρυπτόμενα. ΕΡΜ. Κατάθες σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ ταῦτα πάντα.—Ὦ Ζεῦ, ὅσην μὲν τὴν ἀλαζονείαν κομίζει. ὅσαν δὲ ἀμαθίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους καὶ (a) λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους. Ἀλλὰ καὶ ματαιοπονίαν μάλα πολλὴν καὶ λῆρον οὐκ ὀλίγον, καὶ ὕβλυς, καὶ μικρολογίαν· τὴ Δία, καὶ χρυσίον γέ τυτί, καὶ ἡδυπάθειαν δή, καὶ ἀναισχυντίαν, καὶ ὀργὴν, καὶ τρυφὴν, καὶ μαλακίαν· ὡ λίανθ' ἁγὼ με, εἰ καὶ μάλα περικρύπτεις αὐτα. Καὶ τὸ ψεῦδος δὲ ἀπόθου, καὶ τὸν τύφον, καὶ τὸ οἴεσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόντερος δέξαιτο ἂν σέ; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτὰ, ἐπείπερ οὕτω κελεύεις. MEN. Ἀλλὰ καὶ τὸν πώγωνα τοῦτον ἀποθοῦ, ὦ Ἑρμῆ, βαρύν τε ὄντα, καὶ λασίον, ὡς ὁρᾷς. Πέντε μνῶν τρίχες εἰσὶ τυλάχιστον. ΕΡΜ. Εὖ λέγεις· Ἀπόδυ καὶ τοῦτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσαι; ΕΡΜ. Μένιππος ἁτοσί, λαβὼν σιλικυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν, (b) ἐπικόπῳ τῇ ἀναβάθρᾳ χρησάμενος. MEN. Οὐκ, ὦ Ἑρμῆ· ἀλλὰ πρίονά μοι ἀνάδος γελοιότερον γὰρ τοῦτο. ΕΡΜ. Ὁ σιλικυς ἱκανός.—MEN. (c) Εὖγε· ἀνθρωπινότερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) καὶ βρενθυόμενον τι πρὸς αὐτόν. In which place, βρενθυόμενον, having τι after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγους ἀκανθώδεις.] *Thorny arguments;* because they are entangled like thorns, or very perplexed; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπῳ.] *A chopping-block.*

(c) Εὖγε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave! for now you have-made him-appear*, or *look, more like-a-man*, ἀποθόμενον αὐτῷ τὴν κινδάβραν, *having put away*, that is, *taken off, his dirt;* in which speech Menippus attributes his own action to

νῦν ἀναπίφηνας, ἀποθέμενος αὐτῷ τὴν (a) κινάδεαν. Βούλει μισθὸν ἀφίλωμαι ἢ τῶν ὀφρύων; ΕΡΜ. Μάλιστα. Ὑπὲρ τὸ μετρίως γὰρ ἢ ταῦτας ἐπῆρκεν, ὡς οἶδ' ἐφ' ὅτῳ (b) ἀνατείνων ἑαυτόν. Τί τοῦτο; Καὶ δακρύεις, ὦ κάθαρμα, ἢ πρὸς θάνατον ἀποδειλιᾷς; ἥδομαί δ' ὅν. MEN. Ἔν γέ τι τὸ βαρύτατον ὑπὸ μάλης ἔχει. ΕΡΜ. Τί, ὦ Μένιππε; MEN. Κολακείαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκοῦν ἢ σὺ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν, ἢ (c) παῤῥησίαν, ἢ τὸ

Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge! Humanior nunc appareo, deposito hircino fœtore*, taking no notice of αὐτὸν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνω never signifies *appareo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ΕΡΜ. Ὁ σέλευκος ἱκανὸς—Εὖγε· ἀνθρωπινώτερον γὰρ νῦν ἀναπίφηνας, ἀποθέμενος αὐτῷ τὴν κινάδεαν. MEN. Βούλει μισθὸν ἀφίλωμαι ἢ τῶν ὀφρύων; ΕΡΜ. Μάλιστα, &c.

(a) κινάδεαν.] Κίναδεα is reckoned, properly, to signify κύνων βρωτὸς, *the food of dogs*. As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called κίναδεα (though Stephanus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius say it is. Were I allowed to make a new Latin word, and to understand κίναδεα in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-olentem*, his *stinking-shag* of a beard.

(b) ἀνατείνων.] The strict rendering is, *sursum-extendens, stretching*-himself-*upward;* by which is meant his assuming a high or haughty air.

(c) παῤῥησίαν.] *A freedom of speech;* that is, *the speaking one's mind boldly.*

ἄλυπον, καὶ τὸ γενναῖον, καὶ τὸν γίλωτα. Μόνος γὰρ τῶν ἄλλων γελᾷς; ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχει ταῦτα, πάρα γὰρ καὶ πολὺ εὔφορα ὄντα, καὶ ὡρὸς τὸ (a) καταπλεῦν χρήσιμα.—Καὶ ὁ βίττας δὲ σὺ, ἀπόλις τῶν ῥημάτων τὴν τοιαύτην ἀπειροκαλογίαν, καὶ (b) ἀντιθέσεις, καὶ (c) παρισώσεις, καὶ (d) περιόδους, καὶ (e) βαρ-

(a) καταπλεῦν.] Properly *a-passage-by-water-downward*; and so taken here, as they were to sail down to hell. I know not how to call it in Latin.

(b) ἀντιθέσεις.] An Antithesis, according to Aristotle, is a figure in rhetoric, implying a contrariety, both in the words and the sense, or in one or other of them. For example: "It is not just that this man, possessing my wealth, "should be rich; and that I, parting with what I have, "should be a beggar." Arist. Rhet. Here, parting-with is opposed to possessing, and being rich, to being a beggar.

(c) παρισώσεις.] The Parisosis is another figure, whereof the parts are neither alike nor contrary, but equal. For example: they will not fight, either because they want men, or because they want money. Arist. ibid. Here, the want of money is neither like nor contrary to the want of men; but both are equally good reasons for not undertaking a war.

(d) περιόδους.] A Period is a complete sentence. The rhetoricians took great pains to make their periods, or sentences, full and harmonious, so as that they may be spoken with ease, and heard with pleasure, which they justly reckoned no inconsiderable part of their oratory.

(e) βαρβαρισμὸς.] Eustathius, upon Il. 2, says that "a Barbarism is a wrong pronunciation of words and tones." Probably, then, the orators in Lucian's days, like some in ours, corrupted the true and natural pronunciation of their words, out of an affectation of fine speaking; and so made barbarisms.—I have often heard one, who would pass for a very fine speaker in a coffee-house, swear aloud, that there was not a single tittle of truth in any one Noose Peeper. We now are never shocked with the name or idea of Tyranny upon our stage; both being disguised in that elegant word, Terrany: and some clergymen, otherwise good preachers, before they begin their sermons, pray, "That

Ξαρισμὸς, ᾧ τ' ἄλλα (a) βάρη τῶν λόγων. ΦΗΤ. Εἶεν ἰδὲ, ἀποτίθεμαι. ΕΡΜ. Εὖ ἴσχει. Ὥστε λύε τὰ ἀπόγεια, τὴν (b) ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνασπάσθω, πέτασον τὸ ἱστίον, εὔθυνε, ὦ κορδύλη, τὸ πηδάλιον. Εὖ πάθωμεν.— Τί αἰμάζετε, ὦ μάταιοι, ᾧ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν σώματα διδημιένος; ΦΙΛ. (c) Ὅτι, ὦ Ἑρμῆ, ἀθάνατον

"in all their works buggun, continooed, &c. they may "gloryfee (God's) holly, &c.

(a) *βάρη.*] *Weights.* Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) *ἀποβάθραν*] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

(c) Ὅτι, &c.] *Because*, says he, *I thought my soul was immortal.* But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this existence, after death, what men understand by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

——*Tristes sine sole domos,*—
Loca turbida——

And, that they also imagined another mansion of light and bliss, where

——*Solemque suum, sua sidera norunt.*

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, "That "Lucian, in several places, gives broad hints (so much at a "loss was this very great man, directed by our so much-"boasted natural reason) that there is nothing left of us, "but dust and perishable sculls and bones; and that, when "he speaks of conversation, and punishments, and rewards, "&c. he seems to ridicule these things as fictions of poets

αμην τὴν ψυχὴν ὑπάρχειν. MEN. Ψεύδεται. Ἀλλὰ γὰρ ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; MEN. Ὅτι μηκέτι δειπνήσει πολυτελῆ δεῖπνα, μηδὲ νύκτωρ ἐξιὼν ἅπαντας λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας, περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν ἐξαπατῶν τὰς νίκας, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δέ, ὦ Μένιππε, ἐκ ἄχθῃ ἀποθανών; MEN. Πῶς, ὃς (a) ἔσπευσα ἐπὶ τὸν θάνατον, καλέσαντος μηδενός;—Ἀλλὰ μεταξὺ λόγων. ὦ κραυγή τις ἀκούεται, ὥσπερ τισῶν ἀπὸ γῆς βοώντων; ΕΡΜ. Ναὶ, ὦ Μένιππε· ἐκ ἀφ' ἑνός γε χώρου· ἀλλ' οἱ μὲν, ἐς τὴν (b) ἐκκλησίαν συνελθόντες, ἀσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται φρὸς τῶν γυναικῶν, καὶ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κἀκεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι, ἐπιτάφιους λόγους διεξιόντα ἐπὶ Κράτωνι τούτῳ· καὶ νὴ Δία γε, ἡ Δαμασία μήτηρ κωκύσασα ἐξάρχει τῆ θρήνῳ σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ ὁρῶ, ὦ Μένιππε, δακρύοντα· καθ' ἡσυχίαν δὲ κεῖσαι μόνος. MEN. Οὐδαμῶς· ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον ὠρυομένων οἵκτιστον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπλομένων τοῖς πλεροῖς, ὁπότ' ἂν συνελθόντες θάπτωσί με. ΕΡΜ. Γενναδας εἶ, ὦ Μένιππε.—Ἀλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθῦναι ἐκείνην προϊοντες· ἐγὼ δὲ, καὶ ὁ πορθμεὺς, ἄλλως (c) μετελευσόμεθα. MEN. Εὐπλοεῖτε, ὦ Ἑρμῆ.—Προΐωμεν δὲ καὶ ἡμεῖς.—Τί ἔν ἔτι καὶ μέλλετε; Δικασθῆναι δεήσει. καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχὸν, καὶ γύπας, καὶ λίθους. Δειχθήσεται δὲ ὁ ἑκάστου βίος.

" and superstitious people. How, then, can he make the " dead speak and reason? By a figure, and in the way of " fable."

(a) ἔσπευσα.] Because he hanged himself, as before observed.

(b) ἐκκλησίαν.] The assembly of the free-men or people of Athens, when met together, to pass laws or decrees, was called ἐκκλησία. Here, the subjects of the tyrant Lampichus meet, to form such a free-assembly; having gained their liberty by his death.

(c) μετελευσόμεθα.] *We will go for.*

ΔΙΑΛ. ιζ'. Κράτητ@· καὶ Διογένης.

Both Biters bitten.

ΚΡΑΤ.—Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, τὸν σάγυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὁλκάδας ἔχοντα, ὃν ἀνεψιὸς Ἀρισίας, σλάστι@· καὶ αὐτὸς ὤν, τὸ Ὁμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, (a) Ἦ μ' ἀνάειρ', ἦ ἐγώ σε. ΔΙΟΓ. Τίν@· ἕνεκα, ὦ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τῆ κλήρου ἕνεκα ἑκάτερ@·, ἡλικιῶται ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο· Ἀρισίαν μὲν ὁ Μοίριχ@·, εἰ πρωαποθάνοι, δεσπότην ἀφιεὶς τῶν ἑαυτοῦ σάντων· Μοίριχον δὲ ὁ Ἀρισίας, εἰ πρωαπέλθοι αὐτοῦ. Ταῦτα μὲν ἐγέγραπτο. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ὄρνεων τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσγε (b) Χαλδαίων παῖδες· ἀλλὰ καὶ ὁ Πύθι@· αὐτὸς, ἄρτι μὲν Ἀρισίᾳ παρῄνει τὸ κράτ@·, ἄρτι δὲ Μοιρίχῳ· καὶ τα τάλαντα, ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκεῖνον ἔρριπτε. ΔΙΟΓ. Τί ὖν πέρας ἐγένετο, ὦ Κράτης; Ἀκοῦσαι γὰρ ἄξιον. ΚΡΑΤ. Ἄμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας· οἱ δὲ κληροι, ὃς Εὐνόμιον καὶ Θρασυκλέα περιῆλθον, ἄμφω συγγενεῖς ὄντας, οὐδὲ πώποτε (c) προμαντευομένους ὅτω γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

(a) Ἦ μ' ἀνάειρ', ἦ ἐγώ σε.] *Lift me, or I will lift you:* The words of Ajax, wrestling with Ulysses, in Hom. Iliad, lib. xxiii. by which (when neither could throw the other) Ajax meant, either I will give you a chance of throwing me, by letting you lift me, or do you give me one of throwing you, by letting me lift you.

In Mœrichus's mouth, the words mean, *yours* or *mine*, with regard to his own and Aristeas's estate. I do not know, why ἀνάειρ' hath been rendered *confice*, in the other translation.

(b) Χαλδαίων παῖδες.] That is, *the Chaldeans*. So we read, in the Old Testament, the children of Ammon, for the Ammonites; the children of the prophets, for the prophets, &c. αὐτὸς, *himself*; that is, *even the greatest oracle*.

(c) προμαντευομένους] The verb προμαντεύομαι, as far as I can find, always signifies *vaticinor*, to *prophesy*. The manner in which a word is circumstanced, in the text, is often

Σικυῶνος εἰς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι, ἀπεστράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε ἐν τῷ βίῳ ἦμεν, ἐδὲν τοιοῦτον ἐνεθυμοῦμεν περὶ ἀλλήλων· ὅτι ποτὲ εὐξάμενον Ἀντισθένην ἀποθανεῖν, ὡς κληρονομησαίμεθα τῆς βακτηρίας αὐτοῦ (εἶχεν δὲ πάνυ καρτερὰν ἐκ (a) κοτίνου ποιησάμενον)· ὅτι οἶμαι σὺ, ὦ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ, τὰ κλήματα, καὶ τὸν οἶνον, καὶ τὴν οἰκίαν (b) χοινικὸς δύο θέρμων ἔχουσαν. ΚΡΑΤ. Οὐδὲν γὰρ μοι τούτων ἔδει, ἀλλ' ἐδέ σοι, ὦ Δ ογενες. Ἀ γὰρ ἐχρῆν, σύτε Ἀνισθένης ἐκληρονόμησας, καὶ ἐγὼ σοῦ, πολλῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φῂς; ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀλήθειαν, παῤῥησίαν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δία μεμνημαι, τοῦτον διαθιζάμενον τὸν πλοῦτον παρ' Ἀνισθένους, καὶ σοι ἔτι πλείω καταλιπόν. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι ἠμέλησαν τῶν τοιούτων κτημάτων, καὶ ὧδε ἰθεράπευεν ἡμᾶς, κληρονομή-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mœrichus and Aristeas were no prophets, nor could, therefore, be said to prophesy, that προμαντευομένους must here signify *a vatibus præ discentes*; because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil prædixerant divini*; which, as a translation, I do not understand.

(a) *κοτίνου.*] The Olympic crown was made from this tree. *Bourd.*

(b) *χοίνικας.*] The Attic measure of dry things.

	Pecks.	Galls.	Pints.	Solid Inches.
Κοχλάριον	0	0	0	0,276$\frac{7}{2\,8}$
Κύαθος	0	0	0	2,763$\frac{1}{3}$
Ὀξύβαφον	0	0	0	4,144$\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ξέστης	0	0	0	33,158
Χοῖνιξ	0	0	1	15,705$\frac{3}{4}$
Μέδιμνος	4	0	6	3,501

Arbuthnot.

(c) *αὐτάρκειαν.*] *Self-sufficiency:* Of which the Stoics and Cynics boast so much; as Horace tells one of them—*fers te nullius egentem.* It has been rendered *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

στην προσδοκῶν· ἰς δὲ τὸ χρυσίον πάντες ἔλαττον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον ἔνθα δίξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διεῤῥυηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων· ὥστε, εἴποτε κὴ ἐμβάλλοι τις ἰς αὐτὼς ἢ σοφίαν, ἢ παῤῥησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν εὐθὺς, κὴ διέῤῥει, τῇ συνθλίψει τε γέγειν ὲ δυναμένῃ· οἷόν τι πάσχουσι καὶ τῶ Δαναῶ (a) αὗται παρθένοι, ἰς τὸν τετρυπημένον πίθον ἐπαντλῆσαι. Τὸ δὲ χρυσίον ὀδῦσι, κὴ ὄνυξι, κὴ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκοῦν ἡμεῖς μὲν ἔξομεν κανταῦθα τὸν πλοῦτον· οἱ δὲ ὁλοὸν ἥξουσι νομίζοντες, κὴ τοῦτον ἄχρι τῆς πορθμίως.

(a) *αὗται.*] *These,* says he, pointing to them, because they were hard by him, as being in hell.

As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spearmen, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy: whereby,

lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus encreasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of *Macedonia*, to whom he had denied justice.

THE STORY OF ALEXANDER.

Alexander the Great was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed *from Asia into Egypt*, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villanous subject and kinsman of his own. After this, Alexander passed the Tanaïs, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the candys, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow

him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephæstion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdiccas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

THE STORY OF HANNIBAL.

HANNIBAL, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galatians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their resenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidus, that he filled its channel with carcasses; so that he was said to have made a bridge of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious

living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent; which he did not resent; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with Ἀπιστίᾳ καὶ δόλοις, as doth Livy with "*Perfidia plusquam Punica.*" But, by what histories they have been authorized so to do, I know not.

CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story that Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended: "Whom (says Scipio) "do you judge the greatest commander? Hannibal answered, "Alexander. And whom the second? Pyrrhus. And whom "the third? Myself, no doubt (replies Hannibal). What, then, "(says Africanus, smiling) would you have said, had you con- "quered me? Then, indeed, (answers Hannibal) I would have "set myself before Alexander, and Pyrrhus, and all the command- "ers that ever lived." Plutarch. Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.

ΔΙΑΛ ιή'. Αλιξάνδρ, Ἀννίβ, Μίνω, καὶ Σκιπίων.

ΑΛΕΞ.—Ἐμὲ δεῖ προεπιχειρῆσθαί σε, ὦ Λίβυ· ἀμείνων γάρ εἰμι.
ΑΝΝ. Οὔμενοῦν, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω.
ΜΙΝ. Τίνες δ' ἐστέ; ΑΛΕΞ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἔνδοξοί γε ἀμφότεροι. ΑΛΕΞ. Περὶ τίνος ὑμῖν ἡ ἔρις; ΑΛΕΞ. Περὶ προεδρίας. 5
Φησὶ γὰρ ἥτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ. Ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασι, οὐχὶ τούτῳ μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ διενεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκοῦν ἐν μέρει ἑκάτερος εἰπάτω. Σὺ δὲ πρῶτος, ὦ Λίβυ, λέγε. ΑΝΝ. Ἓν μὲν τοῦτο, ὦ Μίνως, ὑπάρχει, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξεμάθομεν· ὥστε 10
οὐδὲ ταύτῃ πλέον ἔστος ἐνίσχυκεν ἐμοῦ.—Φημὶ δὲ, τούτοις μάλιστα ἐπαίνου ἀξίους εἶναι, ὅστις τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δυναμίν τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς. Ἐγὼ, γὰρ, μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὕπαρχος ὢν τῷ ἀδελφῷ, μεγίστων ἐξιώθην, ἄρτος κρυθίς. 15
Καὶ τὰς γε Κελτίβηρας εἶλον, καὶ (a) Γαλατῶν ἐκράτησα τῶν Ἑσπερίων. Καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἠριδανὸν ἅπαντα κατέδραμον· καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις· καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην· καὶ μέχρι τῶν πρακτίων τῆς πρὸ ἐχούσης πόλεως ἦλθον· καὶ τοσοῦτος ἀπέλιπα μιᾶς ἡμέρας, ὥστε 20
τὰς δακτυλίδας αὐτῶν (b) μεδίμνους ἐπομιτρῆσαι, καὶ τὰς ποταμὰς γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἔπραξα, ὅτε Ἀμμωνίου ὀνομαζόμενον, ὅτι Θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιών. ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντιξεταζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος· ἐκ Μήδης καὶ Ἀρμενίης καταγωνιζόμενος ὑποφύγοντας, ἐρὶν διώκειν τίνα, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ, πατρῴαν ἀρχὴν παραλαβὼν, πῦξησι, καὶ παρακολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' ὦν ἐνίκησέ τε, καὶ τὸν ὄλεθρον ἐκεῖνον Δαρεῖον ἐν Ἴσσῳ τε καὶ Ἀρβήλοις

(a) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Ἑσπερίων, *the Western*, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(b) μεδίμνους.] See the note upon Dial. XVII.

ἠρέτησεν, ἀποσὰς τῶν πατρῴων, προσκυνεῖσθαι ἀξίου, καὶ διάπυρος τὴν Μηδικὴν μετεδιώκησεν ἑαυτὸν· καὶ ἐμεμιφόνει ἐν τοῖς συμποσίοις τὸς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἦρξα ἐπὶ τὴν πατρίδος· καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῆς Αἰβύης, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἐμαυτὸν παρέσχον. Καὶ καταδικασθεὶς, ἀνάγκαι εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἔπραξα, βάρβαρος ὤν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς· καὶ ὅτι Ὁμηρον, ὥσπερ ὅτις ῥαψῳδὸν, ὅτι ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. Ταῦτά ἐστιν ἃ ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημὶ εἶναι. Εἰ δ' ἔστι καλλίων ἀτοσὶ, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνὰ· ἐμὲ μὴν διὰ τῶν ἀμείνων δόξειεν ἂν γενναίῳ, καὶ στρατηγικῷ ἀνδρὸς, τῇ γνώμῃ πλέον ἢ τῇ τύχῃ κεχρημένῳ.

ΜΙΝ. Ὁ μὲν ἱερηκὼς ἐκ ἀγενοῦς τὸν λόγον, ἐδ' ὡς λίθου εἰκὸς ἦν ὑπὲρ αὐτῶν. Σὺ δὲ, ὦ Ἀλεξάνδρε, τί πρὸς ταῦτα φῄς; ΑΛΕΞ. Ἔχειν μέν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ὧν θρασύν· ἱκανὴ γὰρ καὶ ἡ φήμη διδάσκει σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἕτος λῃστὴς ἐγένετο. Ὅμως δ' ὅρα εἰ κατ' ὀλίγον αὐτῷ διήνεγκα· ὃς νέος ὢν ἔτι, παρελθὼν ἐπὶ τὰ πράγματα, καὶ τὴν ἀρχὴν τεταραγμένην (a) κατέσχον, καὶ τὰς φονέας τοῦ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, ἐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἄρχειν ὁπόσων ὁ πατὴρ κατέλιπεν· ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἡγησάμενος, εἰ μὴ πάντων κρατήσαιμι, ὀλίγας ἀγῶν ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκράτησα μεγάλῃ μάχῃ. Καὶ τὴν Λυδίαν λαβὼν, καὶ Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλας τὰ ἐν ποσὶν ἀεὶ χειρούμενος, ἦλθον ἐπὶ Ἰσσὸν. Ἔνθα Δαρεῖος ὑπέμεινε, μυριάδας πολλὰς στρατῷ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἴστε ὅσας ὑμῖν νικηφὸρ ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φησὶ γὰρ ὁ ποιητὴς, μὴ διακρίσαι αὐτοῖς τότε τὸ σκάφος· ἀλλὰ (a) σχεδίας διαπηξαμένους τὰς πολλὰς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραΐτον αὐτὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἀξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγήσωμαι· ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὅρον ἐποιησάμην τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας αὐτῶν εἶλον, καὶ Πῶρον

(a) κατέσχον.] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(a) σχεδίας.] *Boats*, or rather, *floats-made-in-a-hurry*, or *rafts*.

ἠχειρωσάμην. Καὶ Σκίθας δὲ οὐκ ἰνκαταφρονήτους ἄνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα μεγάλῃ ἱππομαχίᾳ. Καὶ τὴς φίλυς εὖ ἐποίησα, καὶ τὴς ἐχθρὴς ἠμυνάμην. Εἰ δὲ καὶ Θεὸς ἐδόκιν τοῖς ἀνθρώποις, συγγνωσοὶ ἐκεῖνοι, παρὰ τὸ μέγιθος τῶν πραγμάτων, καὶ τοιοῦτό τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' ἓν τελευταῖον, ἐγὼ μὲν βασιλεύων ἀπέθανον ὅτος δὲ ἐν Φυγῇ ὢν παρὰ Πρυσίᾳ τῷ Βιθυνῶ, καθάπερ ἄξιον ἦν, πανουργόταῖον καὶ ἀμόταταν ὄντα. Ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, οὐ λέγειν· ὅτι οὐκ ἰσχύϊ, ἀλλὰ ποικίλᾳ, καὶ ἀπιστίᾳ, καὶ δόλοις. Νόμιμον δὲ, ἢ προφανὲς, οὐδέν. Ἐπεὶ δὲ μοι ὠνείδισε τὴν τρυφὴν, ἐκλελῆσθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἑταίραις συνὼν, καὶ τὰς τῶ πολέμω καιρὰς ὁ θαυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ τὴν ἓω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν (a) ἀναιμωτὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἐδοξέ μοι ἐκεῖνα, ὑποπτήσσοντα ἤδη, καὶ δεσπότην ὁμολογοῦντα. Εἰρηκὼς Σὺ δὲ, ὦ Μίνως, δίκαζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ πρότερον, ἢν μὴ καὶ ἐμοῦ ἀκούσῃς. ΜΙΝ. Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγὸς, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλαις μάχαις. ΜΙΝ. Τί οὖν καὶ σὺ ἐρεῖς; ΣΚΙΠ. Ἀλεξάνδρου μὲν ἥττων εἶναι, τῆ δ' Ἀννίβου ἀμείνων· ὃς ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν κατηναγκάσας ἀτίμως. Πῶς οὖν οὐκ ἀναίσχυντος ὅτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, ὦ ὧδε Σκιπίων ἐγὼ, ὁ νενικηκὼς αὐτὸν, παραβάλλεσθαι ἀξιῶ; ΜΙΝ. Μὴ Δί' ἰσγνώμονα φῃς, ὦ Σκιπίων. Ὡσι πρῶτος μὲν κεκρίσθω Ἀλέξανδρος· μετ' αὐτὸν δὲ σύ· εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας, ὧδε ὅτος ἰνκαταφρόνητος ὤν.

(a) *ἀναιμωτὶ.*] Alexander, or rather Lucian, for him, here supposes too much: for, a great, if not the greater, part of Italy was now in the hands of the Romans; their empire being more than three hundred years old, and they themselves a most warlike people; so that it is a question, whether they would not have stopped Alexander's career.—*λαβὼν, though I had taken.*

ΔΙΑΛ. ιθ' Διογένης καὶ Ἀλέξανδρος.

ΔΙΟΓ —Τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὥσπερ ἡμεῖς ἅπαντες; ΑΛΕΞ. Ὁρᾷς, ὦ Διόγενες· ἐ παρέδοξον δὲ, εἰ ἄνθρωπος ὢν ἀπέθανον. ΔΙΟΓ. Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτὸν σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα; ΑΛΕΞ. Φιλίππου δηλαδή. Οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὤν. ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος τῆς μητέρος σε ὁποῖα πολλὰ ἐλέγοντο· δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα ἔτω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξαπατᾶσθαι οἰόμενον πατέρα σὸν εἶναι. ΑΛΕΞ. Κἀγὼ ταῦτα ἤκουον ὥσπερ σύ. Νῦν δὲ ὁρῶ ὅτι ἐδὲν ὑγιὲς ἔτι ἡ μήτηρ, ὅτε οἱ τῶν Ἀμμωνίων προφῆται ἔλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν ἐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γὰρ ὑπέπτησσον Θεὸν εἶναί σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας; ΑΛΕΞ. Οὐκ οἶδα, ὦ Διόγενες. ἢ Οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ αὐτῆς, ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ Ἑλλὰς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύουσα, καὶ (a) προστάτην αἱρέμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους, ἔνιοι δὲ καὶ τοῖς δώδεκα Θεοῖς προσιδρύντες, καὶ νεὼς οἰκοδομήσοντες, καὶ θύοντες ὡς δράκοντος υἱῷ; Ἀλλ' εἰπέμοι, πῶς σε οἱ Μακεδόνες ἔθαψαν; ΑΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπατικὸς (ἦν ποτε ἀγάγῃ σχολὴν ἀπὸ τῶν θηρίων τῶν ἐν ποσὶν) ἐς Αἴγυπτον ἀπαγαγὼν μὲ, θάψειν ἐκεῖ, ὡς γενοίμην εἷς τῶν Αἰγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε, ὁρῶν ἐν ᾅδου ὄντι σε μωραίνοντα, καὶ ἐλπίζοντα Ἀνυβιν, ἢ Ὄσιριν

(a) προστάτην.] The *μετοίκοι*, or *sojourners*, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called *προστάτης*, *defensor*, or rather *patronus*. *Potter*. So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a *προστάτης*.

γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσῃς. Οὐ γὰρ θέμις ἀνελθεῖν τίνα τῶν ἄπαξ διαπλευσάντων τὴν λίμνην, ἢ ἐς τὸ εἴσω τῆ σομίᾳ παρελθόντων. Οὐ γὰρ ἀμελὴς ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις ὁπότ' ἂν ἐννοήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφῖξαι, σωματοφύλακας, ἢ ὑπασπιστὰς, ἢ σατράπας, ἢ χρυσὸν τοσοῦτον, ἢ ἔθνη προσκυνοῦντα, ἢ Βαβυλῶνα, ἢ Βάκτρα, ἢ τὰ (a) μεγάλα θηρία, ἢ τιμὴν, ἢ δόξαν, ἢ τὸ ἐπίσημον εἶναι ἱλαυνοῦλα, δεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορπημένον· ὃ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ μάταιε; ὠδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἴεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ΑΛΕΞ. Σοφὸς, ἀπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὤν; Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤντησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν· ὡς δὲ κατεχρῆτό μοι τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπεύων, ἢ ἐπαινῶν, ἄρτι μὲν ἐς τὸ κάλλος, ὡς ἢ τοῦτο μέρος ὂν (b) τἀγαθοῦ, ἄρτι δ' ἐς τὰς πράξεις, ἢ τὸν πλοῦτον. Καὶ γὰρ αὖ ἢ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο ἢ αὐτὸς λαμβάνων· γόης, ὦ Διόγενες, ἀνθρωπος, οὐ τεχνίτης. Πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκε αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηριθμήσω μικρῷ γε ἔμπροσθεν. ΔΙΟΓ. Ἀλλ' οἶσθα ὃ δράσεις; Ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἱλαῶδά γε ἱλλίσσος ἐ φίσται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίῃ, ἢ αὖθις οἴῃ, ἢ πολλάκις· ἴσως γὰρ ἂν σαύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιᾶ-

(a) *μεγάλα θηρία.*] *Elephants*, which were used in the Eastern countries.

(b) *τἀγαθοῦ.*] For *τὸ ἀγαθὸν*, *the good*, or the Philosophers' *summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academics and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's Account of the Philosophers.

μεν&. Καὶ (a) γὰρ ἡ Κλεῖτον ἐκεῖνον ὁρῶ, ἡ Καλλισθένη, ἡ ἄλλους πολλοὺς ἐπί σε ὁρμῶντας, ὡς διασπάσαιντο, ἡ ἀμύναιντό σε ὧν ἔδρασας αὐτούς. Ὥστε τὴν ἑτέραν σὺ ταύτην βάδιζε, ἡ πῖνε πολλάκις, ὡς ἔφην.

(a) γὰρ.] It seems to me that this γὰρ must be referred to πίε, above, though ἔτω, &c. come between: for, of all-that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, ἡ γὰρ ὁρῶ, referring γὰρ to his advice, πίε, above.

ΔΙΑΛ. κ'. Ἀλεξάνδρῳ ἡ Φιλίππῳ.

ΦΙΛ.—Νῦν μὲν, ὦ Ἀλέξανδρε, ἐκ ἂν ἔχαιρον γένεσθαι μὴ ἐκ ἐμοῦ υἱὸς εἶναι· ἐ γὰρ ἂν ἐτεθνήκεις, Ἄμμωνός γε ὤν. ΑΛΕΞ. Οὐδ' αὐτὸς ἡγοῦμαι, ὦ πάτερ, ὡς Φιλίππου τοῦ Ἀμύντου υἱὸς εἰμι· ἀλλ' ἐδιξάμην τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι. ΦΙΛ. Πῶς λέγεις; Χρήσιμον ἐδόκει σοι τὸ παρέχειν σεαυτὸν ἐκπαλληθησόμενον ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τοῦτο. Ἀλλ' εἰ βάρβαροι κατεπλάγησάν με, ἡ ἐδεἰς ἔτι ἀνθίστατο, οἰόμενοι Θεῷ μάχεσθαι. Ὥστε ῥᾷον ἐκράτησαν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν. ὃς διελοῖς ἀεὶ συνηνέχθης, τοξάρια, ἡ πελτάρια, ἡ γέρρα οἰσύϊνα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, ἡ Φωκέων, ἡ Ἀθηναίων· ἡ τὸ Ἀρκάδων ὁπλιτικὸν, ἡ τὴν Θετταλὴν (a) ἵππον, ἡ τὲς Ἠλείων ἀκοντιστὰς, ἡ τὸ Μαντινέων πελτασικόν, ἢ Θρᾷκας, ἢ Ἰλλυριὲς. ἢ ἡ Παίονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, ἡ Περσῶν. ἡ Χαλδαίων, ἡ χρυσοφόρων ἀνθρώπων, ἡ ἀδρῶν, ἐκ οἶσθα ὡς πρὸ σῦ μύριοι

(a) ἵππον.] Ὁ ἵππος signifies *equus*, but ἡ ἵππος, *equitatus*; the accus. case of which is this ἵππον.

(a) μετὰ Κλεάρχου ἀνιλθόντες. ἠρώτησαν, εἰ δ' εἰς χεῖρας ὑπομεινάσειαν ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τόξευμα ἐξικνεῖσθαι. Φυγόντες; ΑΛΕΞ. Ἀλλ' οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, οὐκ εὐκαταφρόνητόν τι ἔργον. Καὶ ὅμως ὁ διωκήσας αὐτὸς ἀδεῶς προδοσίαις οὐκέτι τὰς νίκας, ἐκράτησεν αὐτῶν. Οὐδ' ἐπώκτησα πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον ἔπραξά τι τοῦ νικᾶν ἕνεκα. Καὶ τοὺς Ἕλληνας δὲ, τοὺς μὲν ἀναιμωτὶ (b) παρέλαβον, Θηβαίους δὲ ἴσως ἀκούεις ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτός γὰρ ἀπήγγειλέ μοι, ὃν σὺ τῶν δορυφόρων διελάσας μεταξὺ δειπνοῦντα ἐφόνευσας· ὅτι με (c) πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδόνικὴν χλαμύδα καταβαλὼν, (d) πάνδυν, ὡς φασι, μετενέδυς· καὶ τιάραν ὀρθὴν ἐπῆδυ, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἠξίους· καὶ τὸ πάντων γελοιότατον ἐμίμεῖτο τὰ τῶν νενικημένων. Ἐῶ γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λέξει συ[κατακλείων σεπαιδευμένους ἀνδρας, καὶ γάμους τοιούτους γαμῶν, καὶ Ἡφαιστίωνα ὑπεραγαπῶν. Ἐν

(a) μετὰ Κλεάρχου ἀνιλθόντες.] Clearchus was a Lacedæmonian general, who was obliged to go into banishment, being condemned to die, when he would not return from Thrace, upon the command of the Lacedæmonian magistrates, called Ephori. Upon this, he was kindly received by Cyrus the younger, under whom he headed an army of Grecians, in his expedition into Upper Asia, against his brother Artaxerxes, then the Great, king of Persia. This famous expedition is called, by Xenophon, who writes an account of it, τῇ Κύρου Ἀνάβασις, *the Ascent of Cyrus*; and hence it is, that the word ἀνιλθόντες, signifying *ascendentes*, is used here. This expedition was not long before the time of Alexander; and it is thought that the success of the Grecians, under Clearchus, and their famous retreat, under Xenophon, were the motives of his invading Asia.

(b) παρέλαβον.] *I received* them; that is, upon submission; not *cepi*, *I took* them, as the other translation has it.

(c) πρὸς.] "Πρὸς Comparationi etiam inservit, potestque "alicubi reddi *præ*, ut *Plat.* Ep. vii. Τὰ δὲ ἄλλα σμικρὰ ἂν "εἴη πρὸς ταῦτα. Et *Herodot.* Μὴ μὲ κατανόης πρὸς λιθίνας "Πυραμίδας: Ne me contemnas *præ* Pyramidibus lapideis." Steph.

(d) πάνδυν.] χιτῶνα Πέρσικον στρατιωτικόν. Bourd.

(a) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τῶ πράγματος, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾶς τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστοὺς ἄνδρας οἵ, ἐκ ἂν οἶμαι, δέξαιντο ἀνελθεῖν, εἴτις αὐτὸς ἀναπέμψειε θητεύσοντας ἀκλήρους καὶ ἀβίοις ἀνδράσιν; ΑΧΙΛ. Ἑταιρικὴ μὲν ἡ παραίνεσις. Ἐμὲ δὲ ἐκ οἶδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾷ, οἶμαι, δὲ καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτῃ χείρες ἐστὲ, καθ' ἡσυχίαν αὐτὸ πάσχοντες. ΑΝΤ. Οὐκ· ἀλλ' ἀμείνως, ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελὲς τῶ λέγειν ὀρᾶμεν. Σιωπᾷν γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δίδοται ἡμῖν, μὴ καὶ γέλωτα ὄφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(a) πάντως.] *For good and all*, when *dead*; and not, as he lately came, *alive*, and to return again to life.

ΔΙΑΛ. κϚ'. Μενίππε καὶ Τανταλε.

The absurdity of Tantalus's punishment.

ΜΕΝ.—Τί κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἑστώς; ΤΑΝΤ. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τῆ δίψης. ΜΕΝ. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ἢ καὶ νὴ Δί' ἀρυσάμενος κοίλῃ τῇ χειρί; ΤΑΝΤ. Οὐδὲν ὄφελος εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἴσθηταί με. Ἦν δέ ποτε καὶ ἀρύσαιμι, καὶ προσενέγκω τῶ στόματι, ὑ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαῤῥυὲν, ἐκ οἶδ' ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά μου. ΜΕΝ. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέμοι, τί γὰρ δεῖ τὰ πιεῖν; ὑ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ που τέθαπται, ὅπερ καὶ πεινῆν καὶ διψῆν ἐδύνατο· σὺ δὲ ἡ ψυχὴ, πῶς ἂν ἔτι ἢ διψώης ἢ πίνοις; ΤΑΝΤ. Τᾶτ' αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῆν μου τὴν ψυχὴν ὡς σῶμα ὄσαν. ΜΕΝ. Ἀλλὰ τᾶτο μὲν ὕτω πιστεύσωμεν, ἐπεὶ φὴς τῷ δίψει κολάζεσθαι. Τί δ' ἂν σοι τὸ δεινὸν ἔσαι; ἢ δέδιας μὴ ἐνδεὴς τῆ ποτῆ ἀποθάνῃς; ἐχ ὁρῶ γὰρ ἄλλον μετὰ τᾶτον ἄθην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. ΤΑΝΤ. Ὀρθῶς μὲν λέγεις Καὶ τᾶτο δ' ἂν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. ΜΕΝ. Λῆρεῖς, ὦ

Τάνταλ. καὶ ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου, νὴ Δία· ὅσις τἐναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας, ὁ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος. ΤΑΝΤ. Οὐδὲ τὸν ἑλλέβορον, ὦ Μένιππε, ἀναινοῦμαι πιεῖν γένοιτο μοι μόνον. ΜΕΝ. Θάρρει, ὦ Τάνταλε· εὖ ἴσθι ὡς ὕστι σὺ, ὕστε ἄλλῳ πίεται τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι ὁ πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶσι, τῷ ὕδατι αὐτὸς οὐχ ὑπομένοντος.

ΔΙΑΛ. κγ'. Μενίππῳ καὶ Αἰακῷ.

Menippus sees the curiosities in hell, and makes his remarks upon them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τῇ Πλούτωνος, ὦ Αἰακὲ, περιήγησαί μοι τὰ ἐν ᾅδου πάντα. ΑΙΑΚ. Οὐ ῥᾴδιον, ὦ Μένιππε, ἅπαντα. Ὅσα μέντοι κεφαλαιώδη μάνθανε. Οὗτοσὶ μὲν ὅτι Κέρβερός ἐστιν οἶσθα· καὶ τὸν πορθμέα τοῦτον ὃς σε διεπέρασε καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἤδη ἑώρακας ἐσιών. ΜΕΝ. Οἶδα ταῦτα, καὶ σέ, ὅτι πυλωρεῖς. Καὶ τὸν βασιλέα εἶδον· καὶ τὰς Ἐριννῦς. Τὰς δ' ἀνθρώπους μοι τὰς πάλαι δεῖξον· καὶ μάλιστα τὰς ἐπισήμους αὐτῶν. ΑΙΑΚ. Οὗτος μὲν Ἀγαμέμνων· ὅτος δ' Ἀχιλλεύς· ὅτος δὲ Ἰδομενεὺς πλησίον. Ἔπειτα Ὀδυσσεὺς· εἶτα Αἴας, καὶ Διομήδης. καὶ οἱ ἄριστοι τῶν Ἑλλήνων. ΜΕΝ. Βαβαὶ, Ὁμηρε, οἷά σοι τῶν ῥαψῳδιῶν τὰ κεφάλαια χαμαὶ ἐρρίπται, ἄγνωστα, καὶ ἄμορφα, κόνις πάντα, καὶ λῆρος πολύς, (a) ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὗτος δὲ, ὦ Αἰακὲ, τίς ἐστι; ΑΙΑΚ. Κῦρός ἐστιν. Οὗτος δὲ Κροῖσος· ὁ δ' ὑπὲρ αὐτὸν Σαρδανάπαλλος· ὁ δ' ὑπὲρ τούτους, Μίδας· ἐκεῖνος δὲ Ξέρξης. ΜΕΝ. Εἶτά σε, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφερε ζευγνῦσα μὲν τὸν Ἑλλήσποντον, (b) διὰ δὲ τῶν ὀρῶν οὐκ ἐπιθυμοῦντος;—(c) Οἷος δὲ καὶ

(a) ἀμενηνὰ.] Πάντες δ' εἰσὶν ὅμως νεκύων ἀμενηνα κάρηνα. Hom.

(b) διὰ δὲ τῶν ὀρῶν.] After Xerxes had invaded Greece, with an army (as Justin relates) of ten hundred thousand men, he cut a channel across the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over, or through, mountains.

(c) Οἷος.] *What a vile wretch.*

ὁ Κροῖσός ἐστι; Τὸν Σαρδανάπαλον δὲ, ὦ Αἰακὲ, παλλάξαι μοι καλὸν κόρρης ἐπίτρεψον. ΑΙΑΚ. Μηδαμῶς· διαῤῥίψεις γὰρ αὐτῆ τὸ κρανίον γυναικεῖον ὄν. ΜΕΝ. Οὐκοῦν ἀλλὰ προσπλύξομαί γε σώφρων ἀνδρογύνῳ ὄντι. ΑΙΑΚ. Βάλει δέ σοι ἐπιδύξω τὴς σοφῆς;
5 ΜΕΝ. Νὴ Δία γε. ΑΙΑΚ. Πρῶτος ἔτός σοι ὁ Πυθαγόρας ἐστί. ΜΕΝ. Χαῖρε, ὦ (a) Εὔφορβε, (b) ἦ Ἄπολλον, ἢ ὅ, τι ἂν ἐθέλῃς. ΠΥΘ. Νὴ, καὶ σύ γε, ὦ Μένιππε. ΜΕΝ. Οὐκ ἔστι (c) χρυσοῦς ὁ μηρός ἐστί σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἰδω, εἴ τι σοι ἐδάδιμον

(a) Εὔφορβε.] Pythagoras held that the souls of men, after a certain time spent in hell, returned to life again, and passed into a new set of bodies. As a proof of this, he affirmed that he himself had been Euphorbus, at the siege of Troy; and, to prove it, said he knew the shield of that warrior, which he saw hung up in one of the Grecian temples.

(b) ἦ Ἄπολλον.] He was of so beautiful a person, that his scholars used to call him the Hyperborean Apollo. Diog. Laert. Lib. viii. Segm. 2. Lucian calls him by these names, in derision of his vanity, in having endeavoured to pass for these persons. But it was not so much vanity, as a sort of pious fraud in him; because he thereby proposed the reformation of men; as will appear by the next note. This shews us the necessity there was of a real Divine Reformer.

(c) χρυσοῦς ὁ μηρὸς.] Ælian says that Pythagoras shewed his golden thigh, at the public games of Olympia; and that he was seen, that very day, at Metapontum, another city of Italy. Apollonius, too, relates the same facts; but neither gives us any account of the grounds of this fable of his golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de Mirabil.

If I may guess at the foundation of all these strange things, I should be apt to think that, as Pythagoras was engaged in reforming the Crotonians and Metapontines, two cities entirely sunk in luxury and debauchery, the better to enforce his new laws, and to give them an extraordinary sanction, he contrived to pass for a very wonderful person, or, rather, something more than man. His great skill in mathematics, too, by which he passed with some for a conjuror, might have contributed to establish this notion of him.

ἡ σήρα ἔχει. MEN. Κυάμους, ὦ γαβί. Ὦτε (a) ὃ τοῦτό σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον· ἄλλα παρὰ ταῦτα (b) δόγματα. Ἔμαθον γὰρ, ὡς ὑδὶ ἴσον κύαμοι καὶ (c) κεφαλαὶ τοκέων ἐνθάδε.

(a) *ὃ τοῦτό σοι ἐδώδιμον.*] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in Βιῶν Πρᾶσ. But the true reason, probably, was that given by Cicero: "Ex quo etiam "Pythagoricis interdictum putatur, ne Fabâ vescerentur, "quòd habet inflationem magnam is cibus, tranquillitati "mentis, vera quærenti, contrariam." Lib. de Divinat. Several also are of opinion that, under Pythagoras's precept, about beans, was couched advice to his scholars, that they should not endeavour to become Κυαμεύται, *Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apomn. Demosth. Scholiast. in Orat. cont. Timocrat. & Plut. in Puer. Educat.

(b) *δόγματα.*] *The opinions* of the Philosophers were, peculiarly, so called.

(c) *κεφαλαὶ τοκέων.*] Κεφαλὴ, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. "Item (says he) superior in tes-"ticulo pars κεφαλὴ ὀρχέως dicitur, inferior πύθμην."—Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it κεφαλαὶ ὀρχέων. For, where has κεφαλὴ, by itself, ever signified *testiculus?* And, if it had, why should Lucian alter, or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but those in all human, or perhaps, living creatures? Τοκέων is put for τοκέων, Ionice.

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου, καὶ Θαλῆς ἰκεῖνος· καὶ παρ' αὐτοὺς, Πιτ[illegible]ακὸς, καὶ οἱ ἄλλοι. (a) Ἑπτὰ δὲ σοφίσ[illegible] εἰσιν, ὡς ὁρᾷς. ΜΕΝ. Ἅλυποι ἔτσι ὦ Αἰακὲ, μόνοι, καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδῷ κολίας, ὥσπερ ἐγκεφάλας ἄρτος, ὁ τοῖς φλυκταίναις ὅλος
5 (b) ἐξηυθηκὼς, τίς ἐστιν; ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμιέφθος ἀπὸ τῆς Αἴτνης παρών. ΜΕΝ. Ὦ (c) χαλκόπυ βέλτιστε, τί παθὼν σεαυτὸν εἰς τοὺς (d) κρατῆρας ἐνέβαλες; ΈΜΠ. (e) Μελαγχολία τις, ὦ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ (f) κόρυζα. Ταῦτά σε ἀπηυθράκωσεν αὐταῖς
10 κεφαλῖσιν οὐκ ἄξιον ὄντα. Πλὴν ἀλλ' εἰδέναι σε τὸ σόφισμα ἄνησεν· ἐφωράθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ὦ Αἰακὲ, πῦ ποτε ἆρά ἐστί; ΑΙΑΚ. Μετὰ Νίσους καὶ (g) Παλαμήδους ἰκεῖνος λαχὼν τὰ

(a) Ἑπτὰ.] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) ἐξηυθηκὼς.] *Who-hath-broke-out* with blisters. A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) χαλκόπυ.] See your dictionary, for Empedocles.

(d) κρατῆρας.] Κρατὴρ, properly, signifies *a cup*. The caverns of the burning mount Ætna were, in Greek, called Κρατῆρες.

(e) Μελαγχόλια τις.] After Menippus had asked, τί παθὼν, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, Μελαγχολία τις ἦν "It was some madness."

(f) κόρυζα.] Stephanus shews, from Galen, that all the old physicians used to call, τὸ διὰ τῶν ῥίνων ἐκκρινόμενον ὑγρὸν λεπτὸν, *the thin fluid secreted through the nostrils* by the name of κόρυζα. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of κόρυζα, or *drivelling*, to madness.

(g) Παλαμήδους.] Socrates, upon his trial, spoke thus to the Athenian judges: "If death be but a journey hence to "another place, and it be true, what is reported, that all "who died are there, what greater good, judges, can befall "a man, than there to converse with those just judges,

πολλά. MEN. Ὅμως ἡδέως ἂν ἴδοιμι αὐτὸν, εἴπερ ἐνθάδε ἐστίν. AIAK. Ὀρᾷς τὸν Φαλαικρόν; MEN. Ἅπαντες φαλακροί εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνώρισμα. AIAK. Τὸν σιμὸν λέγω. MEN. Καὶ τοῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς, ὦ Μένιππε; MEN. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; MEN. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τό γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ διάσαιτό τις, ἄκροι φιλόσοφοι μάλα (a) πολλοί. Τὰ δ' ἄλλα ἐώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ (b) Ἀρίσιππος, καὶ Πλάτων αὐτός· ὁ μὲν ἀποκνίων μύρῳ, ὁ δὲ τὰς ἐν Σικελίᾳ τυράννους (c) θεραπεύειν ἐκμαθών. ΣΩΚΡ.

" Minos, Æacus, and Rhadamanthus, and with Palamedes, " or Ajax, or any other who hath died by an unjust judg- " ment?" Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, " O! yonder he is, to be sure, " comforting himself with Nestor and Palamedes, his " fellow-sufferers, whose company he so much longed for."

(a) πολλοί.] Immediately after this πολλοί, the *MS* goes on thus: ΣΩΚΡ. Μάλα πολλὰς ἑώρακα. MEN. Ἀλλ' ἑώρακας, οἶμαι, οἷος ἦ παρὰ σοὶ Ἀρίσιππος, καὶ Πλάτων αὐτὸς, ὁ μὲν, &c. *Græv.*

(b) Ἀρίσιππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum.*

(c) θεραπεύειν ἐκμαθών.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words τυρραννιῶσιν, *savoured of tyranny;* for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was

Περὶ ἐμοῦ δὲ τί φρονοῦσιν; ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἰ τάγε τοιαῦτα. Πάνυ γὰρ σε θαυμάσιον οἴονται ἄνδρα γεγενῆσθαι. καὶ πάντα ἐγνωκέναι (a) ταῦτα, (δεῖ γάρ, οἶμαι, τἀληθὲς λέγειν) ἐδὲν εἰδότα. ΣΩΚΡ. (b) Καὶ αὐτὸς ἔφασκον ταῦτα ψεύς αὐτός· οἱ δέ, εἰρωνείαν. «οὗτο τὸ πρᾶγμα εἶναι ΜΕΝ. Τίνες δὲ οὗτοί εἰσιν οἱ σοφοὶ σύ; ΣΩΚΡ. Χαρμίδης, ὦ Μένιππε, καὶ Φαίδρος, καὶ ὁ τῆ Κλεινίου. ΜΕΝ. Εὖγε, Σώκρατες, ὅτι κάνταῦθα μέτει τὴν σεαυτῆ τέχνην, καὶ ἐκ ὀλιγωρείς τῶν καλῶν. ΣΩΚΡ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; Ἀλλὰ πλησιον ἡμῶν κατάκεισο, εἰ δοκεῖ. ΜΕΝ. Οὐ, μὰ Δί', ἐπὶ τὸν Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλησιον οἰκήσων αὐτῶν. Ἔοικα γὰρ ἐκ ὀλίγα γελάσεσθαι, οἰμωζόντων ἀκέων. ΑΙΑΚ Καγὼ ἤδη ἄπειμι, μὴ καί τις ἡμᾶς νεκρῶν λάθῃ διαφυγών. Τὰ πολλὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε. ΜΕΝ. Ἄπιθι. Καὶ σαυτὶ γὰρ ἱκανὰ, ὦ Αἰακέ.

thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(a) ταῦτα.] *These things*, which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: Ἔλεγε δὲ καὶ προσμαίνειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(b) Καὶ αὐτὸς ἔφασκον.] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone had found out that he knew nothing. And this he often declared. See Plat. in Apolog.

ΔΙΑΛ. κδ'. Μίνιππος καὶ Κιρβέρος.

Lucian's death of Socrates.

ΜΕΝ.—Ὦ Κέρβερε, (συγγενὴς γάρ εἰμί σοι, κύων καὶ αὐτὸς ὤν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷόν ἦν ὁ Σωκράτης, ὁπότε κατηει πρὸς ὑμᾶς. Εἰκὸς δέ σε θεὸν ὄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ὁπότ' ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπτῳ προσώπῳ προσιέναι, καὶ ὡς πάνυ διδόναι τὸν θάνατον δοκῶν, καὶ τοῦτ' ἐμφῆναι (a) τοῖς ἔξω τῷ τρόπῳ ἐσῶσιν ἐθέλων. Ἐπεὶ δὲ κατέκυψεν ἴσως τῷ χάσματι, καὶ εἶδε τὸν ζόφον, κἀγὼ ἔτι διαμέλλοντα αὐτὸν (b) δακὼν τῷ κωνείῳ, κατέσπασα τὰ ποδὸς, ὥσπερ τὰ βρέφη (c) ἑκόντα, καὶ τὰ ἑαυτῶν παιδία ἀθέριτα,

(a) *τοῖς ἔξω.*] *To the world.*

(b) *κωνείῳ δακὼν.*] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcileable to sense, by taking Cerberus, when he says, *κωνείῳ δακὼν*, for death; because death may, indeed, be naturally said to seize Socrates *κωνείῳ*, with the hemlock, or the juice of hemlock, which was the poison he had drank. *Κώνειον* is reckoned to be rather a sort of plant, like our hemlock.

(c) *ἑκόντα.*] I know *no* account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing, less than the con-

κὴ σαντοῖς ἐγένετο. ΜΕΝ. Οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν, κὴ ὡς ἀληθῶς κατεφρόνει τοῦ πράγματος; ΚΕΡΒ. Οὔκ. Ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ ἐώρα, κατεθρασύνετο, ὡς δῆθεν ἐκ ἄκων πεισόμενος, ὃ πάντως ἤδει σαφῶς, ὡς θαυμάσονται οἱ θεαταί. Καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἐν ἔχοιμι, ἕως τοῦ τολμηροὶ, κὴ ἀνδρεῖοι, τὰ δ' ἔνδοθεν, (a) ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοί κατελήλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὦ Μένιππε, ἀξίως τῆς γένυος, κὴ Διογένης περὶ σοῦ ὅτι μὴ ἀναγκαζόμενοι ἰσπειτε, μηδ' ὠθούμενοι, ἀλλ' ἑκουσίοις, γελῶντες, οἰμώζειν παραγγέλλεις ἅπασιν.

stancy, cheerfulness, and hopes, of a martyr, appears in his behaviour.

(a) ἔλεγχος.] This word, in the masculine gender, as here, signifies *a proof;* in the neuter, *a scoundrel.*

ΔΙΑΛ. κε'. Χάρωνος κὴ Μενίππου.

A scuffle between Charon and Menippus, about the ναῦλον, or ferry-piece.

ΧΑΡ.—Ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα. ΜΕΝ. Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος, φημὶ, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἐν λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων; ΜΕΝ. Εἰ μὴν κὴ ἄλλός τις, ἐκ οἶδα· ἐγὼ δὲ, ἐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νὴ τὸν Πλάτωνα, ὦ μιαρὲ, ἢν μὴ ἀποδῷς. ΜΕΝ. Καγὼ τῷ ξύλῳ (b) σοῦ κατάξας, διαλύσω τὸ κρανίον. ΧΑΡ. (c) Μάτην ἂν ἦσθ' πεπλευκὼς τοσοῦτον πλοῦν;

(b) σοῦ.] *MS. Græv.*

(c) Μάτην, &c.] *Græv*ius says, the sense here is, "Then "you shall, to no purpose, have made this so great a passage, "since you have not brought your ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὃς μοι παρέδωκέ σου.
ΕΡΜ. Νὴ Δία ὀναίμην, εἰ μέλλω γε κῆ ὑπερελέγειν τῶν νεκρῶν.
ΧΑΡ. Οὐκ ἀποκήσομαί σου. ΜΕΝ. Τοῦτο γε ἴσπερ ναυλήσας τὸ πορθμεῖον, παρέμεινε πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις; ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὡς κομίζειν δέον; ΜΕΝ. Ἤδειν μέν, οὐκ εἶχον δέ. Τί οὖν; Ἔχρῆν διὰ τοῦτο μὴ ἀποθανεῖν; ΧΑΡ. Μέσος οὖν αὐχήσεις πεποιῆκα σεπλευκέναι; ΜΕΝ. Οὐ ποιῆκα, ὦ βέλτιστε· καὶ γὰρ ἠθέλησα, κῆ τῆς κώπης ἐπελαβόμην, κῆ οὐκ ἔλαττον μέρος τῶν ἄλλων ἐπόησα. ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὸ πορθμεῖα. Τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· ὁ γὰρ Ὅμηρος ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγέ με αὖθις εἰς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα κῆ πλήγας ἐπὶ τούτῳ πρὸς τῷ Αἰακῷ πρωτολέσω. ΜΕΝ. Μὴ ἐνόχλει ἴσθι. ΧΑΡ. Δεῖξον τί ἐν τῇ πήρᾳ ἔχεις. ΜΕΝ. (a) Θέρμυς, εἰ θέλεις, κῆ τῆς Ἑκάτης τὸ δεῖπνον. ΧΑΡ. Πάθοι τοῦτο ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες; Οἷα δὲ κῆ πάλαι παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἁπάντων καταγελῶν, κῆ ἐπισκώπτων, κῆ μόνος ᾄδων, σιμωζόντων ἐκείνων; ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, κἀδεινὸς αὐτῷ μέλω. Οὗτός ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἴσθι σε λάθω σωτί. ΜΕΝ. Ἂν λάθῃς, ὦ βέλτιστε—δὶς δὲ οὐκ ἂν λάθοις.

But, a friend thinks that this interpretation of *Grævius* enfeebles the sentiment, and is unnatural, and that the true sense certainly is: "And so you shall have made so great a voyage *gratis*." Which is the received sense.

(a) *Θέρμυς*, &c.] See the notes upon the 8th dialogue.

ΔΙΑΛ. κϛ'. Διογένης κῆ Μαυσώλω.

The vanity of Mausolus's monument, which was one of the seven wonders of the world.

ΔΙΟΓ.—Ὦ Κᾶρ, ἐπὶ τίνι μέγα φρονεῖς, κῆ πάντων ἡμῶν πρωτεμᾶσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μέν, ὦ Σίνωπεῦ, ὃς Σινωπεῦ βασίλευσα Καρίας μὲν ἁπάσης, ἤρξα δὲ κῆ Λυδῶν ἐνίων· κῆ νήσους δί τινὰς ὑπηγαγόμην, κῆ ἄχρι Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας

καταψηφίσαιντο. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις καρτερός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῷ μνῆμα παμμέγεθες ἔχω ἐπικείμενον, ἡλίκον ἐκ ἄλλου νεκροῦ, ἀλλ' ἐδὲ ὅτως ἐς κάλλος ἐξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθῳ τῇ καλλίστῃ· οἷον ἐδὲ νεὼν εὖρῃ τις ἂν ῥαδίως. Οὐ δοκῶ σε δικαίως ἐπὶ τούτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλικῇ φῂς, καὶ τῷ κάλλει, καὶ τῷ βάρει τῷ τάφῳ; ΜΑΥΣ. Νὴ Δί' ἐπὶ τούτοις. ΔΙΟΓ. Ἀλλ', ὦ καλὲ Μαύσωλε, ὅτι ἡ ἰσχὺς ἔστι σοι ἐκείνη, ὅτι ἡ μορφὴ πάρεστιν. Εἰ γὰρ τινα ἐλοίμεθα δικαστὴν εὐμορφίας αἱρεῖ, ἐκ ἔχω εἰπεῖν τίνος ἕνεκα τὸ σὸν κρανίον προτιμηθείη ἂν τῇ ἐμῇ· φαλακρὰ γὰρ ἄμφω, καὶ γυμνά, καὶ τὼ ὀδόντε ὁμοίως προφαίνομεν, καὶ τὼ ὀφθαλμὼ ἀφῃρήμεθα, καὶ τὰς ῥῖνας ἀποτετμήμεθα. Ὁ δὲ τάφος, καὶ αἱ πελυτιλεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδείκνυσθαι, καὶ φιλοτιμεῖσθαι πρὸς τὼς ξένους, ὡς δή τι μέγα οἰκοδόμημα αὐτοῖς ἐστί· σὺ δὲ, ὦ βέλτιστε, ἔχ ὁρᾷς ὅ, τι ἀπολαύεις αὐτῷ, πλὴν εἰ μὴ τοῦτο φῂς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενος. ΜΑΥΣ. Ἀνόητα ἄν μοι ἐκεῖνα πάντα, καὶ ἰσότιμος ἔσαι Μαύσωλος καὶ Διογένης; ΔΙΟΓ. Οὐκ ἰσότιμος, ὦ γενναιότατε Μαύσωλος μὲν γὰρ οἰμώξεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονοῦν οἴετο. Διογένης δὲ κατεγελάσεται αὐτοῦ. Καὶ τάφον ὁ μὲν ἐν Ἀλικαρνασσῷ ἑρεῖ ἑαυτῷ ὑπὸ Ἀρτεμισίας τῆς (a) γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον· ὁ Διογένης δὲ, τῷ μὲν σώματος εἰ καί τινα τάφον ἔχει, ἐκ οἶδεν, ἐδὲ γὰρ ἔμελεν αὐτῷ τοῦτο. Λόγον δὲ, τοῖς ἀρίστοις περὶ αὐτοῦ καταλέλοιπεν, ἀνδρὸς βίον βεβαιωκὼς, ὑψηλοτέρου, ὦ Καρῶν ἀνδραποδίσται, τοῦ σοῦ μνήματος, καὶ ἐν (b) βεβαιοτέρῳ χωρίῳ κατεσκευασμένου.

(a) *γυναικὸς καὶ ἀδελφῆς.*] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(b) *βεβαιοτέρῳ χωρίῳ.*] That is, *in the esteem of mankind.*

ΔΙΑΛ. κζ'. Νιρέως, Θερσίτου, καὶ Μενίππου.

The vanity of beauty.

ΝΙΡ.—Ἰδοὺ δή, Μένιππος ἀτεχνῶς δικάσει πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, ὁ καλλίων σοι δοκῶ; ΜΕΝ. Τίνες δὲ καί ἐστε; Πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι. ΝΙΡ. Νιρεὺς καὶ Θερσίτης. ΜΕΝ. Πότερος ὁ Νιρεύς, καὶ πότερος ὁ Θερσίτης; Οὐδέπω γὰρ τοῦτο δῆλον. ΘΕΡΣ. Ἐγὼ μέν γε τοῦτ' ἔχω, ὅτι ὁμοιός εἰμί σοι, καὶ ἐδεῖν τηλικοῦτον διαφέρεις, ἀλίκον σε Ὅμηρος ἐποίησε· ὁ δὲ τυφλὸς ἐκεῖνος, ἀπάντων εὐμορφότατον προσεπών· ἀλλ' ὁ φακὸς ἐγώ, καὶ ψιθυρὸς, ἐδεῖ χείρων εἶναι τῷ δικαστῇ. (a) Ὅρα δή σοι, ὦ Μένιππε, ὅντινα καὶ εὐμορφότερον ἡγῇ. ΝΙΡ. Ἐμοὶ τὸν Ἀγλαΐας καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. ΜΕΝ. Ἀλλ' ὑχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὀστᾶ ὅμοια· τὸ δὲ κρανίον, ταύτῃ μόνον ἄρα διαφέρουσιν ἀπὸ τῆς Θερσίτου κεφαλῆς, ὅτι εὐθυφυὲς τὸ σόν· ἀλλαπαδνὸν γὰρ αὖτό, καὶ ὑπ' ἀνδρῶδες ἔχεις. ΝΙΡ. Καὶ μὴν ἔφη Ὅμηρον, ὑποῖός τις, ὅτι συνεστράτευον τοῖς Ἀχαιοῖς. ΜΕΝ Ὀνείρατά μοι λέγεις. Ἐγὼ δὲ ἃ βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν. ΝΙΡ. Οὐκοῦν ἐγὼ ἐψεύσθην εὐμορφότερός εἰμι, ὦ Μένιππε; ΜΕΝ. Οὔτι σύ, ἔτι ἄλλον εὐμορφότερον· ἰσοτιμίαν γὰρ ἐν ᾅδου, καὶ ὅμοιοι ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

(a) Ὅρα δή σοι.] *Grævius* hath it, Ὅρα δὴ σὺ, *See*, or, *consider you*; and quotes a manuscript for the amendment; which seems a very good one, because, as the text here stands, λέγειν is oddly understood: for I doubt, whether, in any Greek author, it be understood in the same manner.

ΔΙΑΛ. κγ'. *Μυίττα καὶ Χείρων.*

Contentment necessary in all circumstances.

MEN.—Ἦκουσα, ὦ (a) Χείρων, ὡς Θεὸς ὢν ἐπιθυμήσειας ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκουσας, ὦ Μύιττα. Καὶ τίθημι, ὡς ὁρᾷς, ἀθάνατος εἶναι δυνάμενος. MEN. Τίς δέ σε ἔρως τοῦ θανάτου ἴσχυεν, ἀνεραστὸν τοῖς πολλοῖς χρήματος; ΧΕΙΡ. Ἐρῶ σοί σε ἂν ἀσύνετον ὄντα. Οὐκ ἦν ὅτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. MEN. Οὐκ ἡδὺ ἦν ζῶντα ὁρᾶν τὸ φῶς; ΧΕΙΡ. Οὐκ, ὦ Μύιττα. Τὸ γὰρ ἡδὺ ἔχουσι ποικίλον τι καὶ οὐχ ἁπλοῦν ἡγεῖμαι εἶναι. (b) Ἐγὼ

(a) Χείρων.] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs, from whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But, as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) Ἐγὼ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to *αὐτῶν* inclusive, unless I be allowed to change *ἀπολαβόντα* to *ἀπολαβόντο*, and to include some of the words in a parenthesis, as follows: Ἐγὼ δὲ ζῶν *ἀεί, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτὸς, τροφῆς (αἱ ὧραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἴσασιν, ὥστε ἀπολαβόντο θάτερον θατέρῳ) ἐπιπλήσθην γῆν αὐτῶν.*—I translate this sentence according to this reading; but, lest I should be thought to substitute my own mean-

ς for a better, take the words of the other translation, and

δὲ ζῶν ἀεί, καὶ ἀπολαύων τῶν ὁμοίων, ἥλιε, φωτὸς, τροφῆς, (αἱ ὧραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἕκαστον, ὅσπερ ἀπολυθέντα θάτερον θατέρῳ) ἐπιπλήσθην γῆι αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μεταπεσεῖν ὅλως, τὸ περιὸν ἦν. MEN. Εἶ λέγεις, ὦ Χείρων. Τὰ ἐν ἅδου δὲ πῶς φέρεις, ἀφ' ὧν προειλήφαμεν αὐτὰ ἥκειν; XEIP. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἱστορία πάνυ διαπτοεῖ, καὶ τὸ πρᾶγμα ἡδὺν ἔχει τὸ διάφορον ἐν φυτῷ εἶναι, ἢ ἐν σώματι. Ἄλλως τε, οὐδὲ ἀηδὴς, ὥσπερ ἄνω, ὅτι πιεῖν δεῖ, ἀλλ' ἀνεπαίδευτός τούτων ἀπάντων ἐτύγχανον. MEN. Ὄρα, ὦ Χείρων, μὴ (a) περιπίπτῃς σαυτῷ, καὶ ὃς τὸ αὐτό σοι ὁ λόγος περιῇ. XEIP. Πῶς; τοῦτο φῄς; MEN. (b) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ καὶ ταὐτὸν ἐγίνετό σοι προσκορὲς, καὶ ἐντεῦθεν ὅμοια ὄντα, προσκορὴ ὁμοίως ἂν γένοιτο, καὶ δεῖσθαι μεταβολήν γε ζητεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ εἶμαι ἀδύνατον. XEIP. Τί δ' ἂν πάθοι τις, ὦ Μένιππε; MEN. Ὅπερ, εἶμαι, καὶ φασὶ, συνιτὸν ὄντα ἀρίστισθαι, καὶ ἀγαπᾶν τοῖς παροῦσι, καὶ μηδὲν αὐτῶν ἀφέρητον εἶσθαι.

compare them with the text, which I have left as I found it: "Verum, cum ego semper viverem, iisdemque fruerer sole, "luce, cibo, tum horæ eadem recurrerent, reliqua item omnia, quæcunque contingunt in vita, reciproco quodam orbe "redirent, atque aliis alia per vices succederent; satietas videlicet eorum me cepit.

The natural signification of ὥρα is *temperatas, a season of the year*, not *hora, an hour*. And to take δεῖσθαι here, in the secondary meaning of hours, seems to me too trifling; for he certainly means the returning *seasons of the year*.

(a) περιπίπτῃς.] Stephanus shews that περιπίπτω often signifies, *quodam circuitu revolvi*, and περιπίπτειν ἑαυτῷ, *in seipsum incurrere*, i. e. *secum pugnare*, aut, *sibi ipsi contradicere*. And περιῇ, a little below, he renders, *revolvatur*.

(b) Ὅτι εἰ, &c.] The particle καὶ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

ΔΙΑΛ. κβ'. Διογένης, Ἀντισθένης, καὶ Κράτητος.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντίσθενες καὶ Κράτης, σχολὴν ἄγομεν· ὅστε τί ἂν ἄπιμεν (b) εὐθὺ τῆς καθόδου περιπατήσοντες, ὀψόμενοι τοὺς κυτιόντας, οἷοί τινές εἰσι, καὶ τί ἔκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίωμεν, ὦ Διόγενες. Καὶ γὰρ ἂν τὸ θέαμα ἡδὺ γένοιτο, τοὺς μὲν δακρύοντας αὐτῶν ὁρᾶν, τοὺς δὲ ἐκπλεύσαντας ἀφροδήτους· ἐνίους δὲ μόλις κατιόντας, καὶ ἐπὶ τραχήλου ἀθοῦντος τοῦ Ἑρμοῦ, ὅμως ἀντεβαίνοντας, καὶ ὑπτίους ἀνθιστάντας, ἐδὸν δέον. ΚΡΑΤ. Ἐγὼ γῶν καὶ διηγήσομαι ὑμῖν, ἃ εἶδον ἑκάστοτε καλῆσαι, καλὰ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὦ Κράτης· ἔοικας γάρ τινα παρηγόλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαθέδουσιν ἡμῖν· ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδωρός τε ὁ πλούσιος, ὁ ἀμάτορος, καὶ Ἀρσάκης ὁ Μηδίας ὕπαρχος, καὶ Ὀρσίτης ὁ Ἀρμένιος. Ὁ μὲν γὰρ Ἰσμηνόδωρος (ἐπιφύσυλο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κύβαιρῶνα, ὡς Ἐλευσῖνα, οἶμαι, βαδίζων) ἔτυπέ τε, καὶ τὸ τραῦμα ἐν ταῖν χειροῖν εἶχε, καὶ τὰ παιδία τὰ νεογνὰ, ἃ κατέλειπεν, ἀπεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὃς Κιβαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία πανέρημα ὄντα ὑπὸ τῶν ἀολλήτων διοδεύων, δύο μόνους οἰκέτας ἐπήγετο· καὶ ταῦτα, φιάλας σίντε χρυσᾶς, καὶ κυμβία τέτταρα μεθ' ἑαυτοῦ ἔχων. Ὁ δ' Ἀρσάκης (γεραιὸς γὰρ ἦδη, καὶ νὴ Δί' ἐκ ἄσημος τὴν ὄψιν ἐς τὸ βαρβαρικὸν) ἤχθετο, καὶ ἀγανάκτει σιζῶς βαδίζων, καὶ ἠξίει τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συνεστρατεύκει, μιᾷ σληγῇ ἀμφοτέροι διαπαρέντες ὑπὸ Θρᾳκός τινος σιλτατοῦ, ἐν τῇ ἐπὶ τῷ Ἀρσάκῃ πρὸς τον (c) Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθὺ τῆς καθόδου.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδου. *Steph.*

(c) Καππαδόκην.] I cannot account for this accusative case in ην, the nominative being always, if I mistake not, Καππαδὸξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadoces. I cannot but think the termination ην owing to an error in transcribing.

διηγεῖτο, πολὺ τῶν ἄλλων προῦπιξερμένας. Ὑποσὰς δὲ ὁ Θρᾷξ, τῇ πέλτῃ μὲν ὑποδὺς, ἀποσείεται τὸν Ἀρσάκην κοντόν. Οὗτος δὲ ὑποθεὶς τὴν σάρισαν, αὐτόν τε διαπείρει, καὶ τὸν ἵππον. ANT. Πῶς οἷόν τε, ὦ Κράτης, μιᾷ πληγῇ τοῦτο γενέσθαι; KPAT. Ῥᾷστα, ὦ Ἀντίσθενες. Ὁ μὲν γὰρ ἐπήλαυνεν, εἰκοσίπηχύ τινα κοντὸν προβεβλημένος· ὁ Θρᾷξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρύσατο τὸν προσβολὴν, καὶ παρῆλθεν αὐτὸν ἡ ἀκωκὴ, εἰς γόνυ ὀκλάσας δέχεται τῇ σαρίσσῃ τὴν ἐπίλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρνον, ὑπὸ θυμοῦ καὶ σφοδρότητος ἑαυτὸν διαπείραντα· διολαύεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βυθὸν ὥσπερ διαμπὰξ ἄχρις ὑπὸ τὴν πυγήν. Ὁρᾷς οἷόν τι ἐγίνετο· ὁ τοῦ ἀνδρὸς, ἀλλὰ τοῦ ἵππου μᾶλλον τὸ ἔργον. Ἡγωνάκτει δὲ ὅμως, ὁμότιμος ὢν τοῖς ἄλλοις, καὶ ἠξίει ἱππεὺς κατίναι.—Ὁ δὲ γε Ὀρσίτης ὁ ἰδιώτης, καὶ πάνυ ἀπαλὸς τὰ σώδε, καὶ οὐδ' ἐξάναι χαμαὶ, ὑπ' ὅπως βαδίζειν ἐδύνατο. Πάσχουσι δ' αὐτὸ ἀτεχνῶς πάντες, ὑπὲρ ἀποδῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκροποδητὶ, μόλις βαδίζουσιν. Ὥστε ἐπεὶ καλοκαλὸν ἑαυτὸν ἔκριτο, καὶ εὐδημιᾶς μηχανῇ ἀνίσασθαι ἤθελεν, ὁ βέλτιστος Ἑρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ προθμεῖον· ἐγὼ δὲ ἐγέλων. ANT. Κἀγὼ δὲ, ὅτε καὶ ἤκουσα, εὐθὺ ἀνέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφεὶς οἰμώζοντας αὐτὰς, προσδραμὼν ἐπὶ τὸ προθμεῖον, προπατίλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλοῦν δὲ, οἱ μὲν ἐδάκρυόν τε, καὶ ἐναυτίων· ἐγὼ δὲ μάλα ἐτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀντίσθενες, τοιούτων ἐτύγχετε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστὴς, ὁ ἐκ Πειραιῶς, καὶ Λάμπις ὁ Ἀναγυράσιος, ξυναγὸς ὤν, καὶ Δάμις ὁ πλούσιος ἐκ Κορίνθου, συνεκτήσαντο· ὁ μὲν Δάμις ὑπὸ τῶ παιδὸς ἐκ Φαρμάκων ἀποθανών· ὁ δὲ Λάμπις δ' ἔρωτα Μυρτίου τῆς ἑταίρας, ἀποφάξας ἑαυτὸν· ὁ δὲ Βλεψίας λιμῷ ἄθλιος ἐλέγετο (a) ἀπεσκληκέναι, καὶ ἰδήλα ὀχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὁντινα τρόπον ἀποθάνοι.—Εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱὸν, " Οὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ' αὐτοῦ, ὃς τάλαντα ἔχων ὁμοῦ " χίλια, καὶ τρυφῶν αὐτὸς ἐννηκοντούτης ὤν, ὀκτωκαιδεκαέτει παι" δὶ σκῶμ τέτταρας ὀβολοὺς παρεῖχες."—" Σὺ δὲ, ὦ Ἀναγυράσιε, (ἦσθα γὰρ κἀκεῖνος, καὶ κατηρᾶτο τῇ Μυρτίῳ) τί αἰτιᾷ τὸν ἔρωτα, σταυλίαν δὲ ἄν; "Ος τὰς μὲν πολλαπλοῦς ἐδὲ πώποτε ἔτρισας, ἀλλὰ φιλοκινδύνους " ἡγωνίζω πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίου, καὶ δακρύων

The word must here signify, *the Cappadocian*, i. e. *the king of the Cappadocians.*

(a) ἀπεσκληκέναι.] From ἀποσκλήρω, *exaresco.*

" ἐπιπλάστων καὶ γοητευμένων, ἄλως ὁ γοητικὸς."—Ὁ μὲν Βλεψίας αὐτὸς, ἑαυτῷ καθηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρήματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις εἰς, ἀεὶ βιώσεσθαι ὁ μάταιος νομίζων.—Πλὴν ἔμοί γε ἡ τὴν τυχοῦσαν τιμωλὴν παρέσχον τότε γενόντες.—Ἀλλ' ἤδη μὲν ἐπὶ τῷ τομίῳ ἐσμέν. Ἀποβλέπειν χρὴ καὶ ἀποσκοπεῖν πόρρωθεν τὰς ἀφικνουμένας. Βαθαὶ πολλοί γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες, πλὴν τῶν νεογνῶν τέτων καὶ νηπίων. Ἀλλὰ καὶ οἱ πάνυ γεγηρακότες ὀδύρονται. Τί τοῦτο; Ἆρα τὸ (a) φίλτρον αὐτὰς ἔχει τοῦ βίου; Τοῦτον ἔν τὸν ὑπέργηρων ἔρεσθαι βούλομαι.—" Τί δακρύεις τηλικοῦτος ἀποθανών; Τί ἀγανακτεῖς, " ὦ βίλτιστε, καὶ ταῦτα γέρων ἀφιγμένος; Ἦπου βασιλεὺς ἦσθα; " ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ " τοῦτο. ΔΙΟΓ. Ἆρα ἦν ἐπλούτεις, εἶτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν " ἀπολιπόντα τεθνέναι; ΠΤΩΧ. Οὐδὲν τοιοῦτον· ἀλλ' ἔτι μὲν " ἐγεγόνειν ἀμφὶ τὰ ἐνενηκόντα. Βίον δὲ ἄπορον ἀπὸ καλάμου καὶ " ὁρμιᾶς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὤν, ἀτεκνός τε, καὶ προσέτι " χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἶτα τοιοῦτος ὢν, ζῆν ἤθελες; " ΠΤΩΧ. Ναί. Ἡδὺ γὰρ ἦν τὸ φῶς· καὶ τὸ τεθνάναι δεινὸν καὶ φευκτέον. " ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μειρακιεύῃ πρὸς τὸ χρεών, καὶ " ταῦτα, ἡλικιώτης ὢν τῷ πορθμέως. Τί ἂν τις ἔτι λέγει περὶ " τῶν νέων, ὁπότε οἱ τηλικοῦτοι φιλόζωοί εἰσιν; Οὓς ἐχρῆν διάκεισθαι " τὸν θάνατον, ὡς τῶν ἐν τῷ γήρᾳ κακῶν φάρμακον."—Ἀλλ' ἀπίωμεν, μὴ καί τις ἡμᾶς ὑπίδηται, ὡς ἀπόδρασιν βεβουλευκότας, ὁρῶν περὶ τὸ τόμιον εἱλουμένους.

(a) *φίλτρον.*] Generally such a *love-potion* as is prepared by a witch. So that the meaning here seems to be, " Are " they *bewitched*, or *bewitched*, with the love of life?"

ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The contest about the armour of Achilles ridiculed.

ἈΓΑΜ.—Εἰ σὺ μανεὶς, ὦ Αἶαν, σαυτὸν ἐφόνευσας, (a) ἐμελίσας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιᾷ τὸν Ὀδυσσέα; Καὶ πρόην, ὅτε προσέβλεψας αὐτὸν, ὁπότε ἦκε μανησόμενος, ὅτι προσυπεῖν ἠξίωσας ἄνδρα συναλιώτην, καὶ ἑταῖρον· ἀλλ' ὑπεροπλικῶς, μεγάλα βαίνων, παρῆλθες. ΑἴΑΣ. Εἰκότως, ὦ Ἀγάμεμνον· αὐτὸς γάρ μοι τῆς μανίας αἴτιος καλῶς, μόνος ἀνηξιτιασθεὶς ἐπὶ τοῖς ὅπλοις. ἈΓΑΜ. Ἡξίους δὲ ἀνανταγώνιστος εἶναι, καὶ ἀκονιτὶ κρατεῖν ἁπάντων; ΑἴΑΣ. Ναὶ, τάγε τοιαῦτα· οἰκεία γάρ μοι ἦν ἡ πανοπλία, τῷ ἀνεψιῷ γε ὄσα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες ἀπείπασθε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἄθλων. Ὁ δὲ Λαέρτης, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα καλαπικρόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίου εἶναι, καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα. ἈΓΑΜ. Αἰτιῶ τοιγαροῦν, ὦ γεννατῖε, τὴν Θέτιν, ἢ, δίον σοι τὴν κληρονομίαν τῶν ὅπλων παραδιδόναι συγγενεῖ γε ὄντι, φέρουσα, ὡς τὸ κοινὸν κατέθετο αὐτά. ΑἴΑΣ. Οὔκ· ἀλλὰ τὸν Ὀδυσσέα, ὃς (b) ἀντεποιήθη μόνος. ἈΓΑΜ. Συγγνώμη, ὦ Αἶαν, εἰ ἄνθρωπος ὢν ἠρίζηθη δόξης ἡδίστῳ ἀράγμαλος, ὑπὲρ ἧς καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σου, καὶ ταῦτα, παρὰ (c) Τρωσὶ

(a) ἐμελίσας.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιέομαι hath its genitive case after it, it signifies *vindico*, as τῶν χρημάτων ἀντιποιοῦνται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονικίαν, *æmulor*; which is justly remarked.

(c) Τρωσὶ δικασταῖς. It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his Odyssea, said,

Παῖδες δὲ Τρώων δίκασσαν καὶ Παλλὰς Ἀθήνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnæus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

Οἱ ῥὰ δίκην ἰθεῖαν ἐπὶ σφίσι ποιήσονται,
Οὔ τινι ἠρὰ φέροντες, ἐπεὶ μάλα πάντας Ἀχαιοὺς
Ἶσον ἀπεχθαίρεσκε, κάκης μεμνήμενοι ἄτης.

Coint. Smyrn. Lib. V.

Thus, in plain English:

Who will upon them a right judgment form,
Not either favouring; since, alike, they hate
The Grecians all, still in their minds retaining
Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. Met. Lib. xiii.—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικασαῖς. ΑΊΑΣ. Οἶδα ἐγὼ, ἥτις μὲ καλεδίκασεν· ἀλλ' ὁ θῆμις λέγειν τι περὶ τῶν Θεῶν. Τὸν γοῦν Ὀδυσσέα μὴ ὑχὶ μισεῖν ἂν δυναίμην, ὦ Ἀγάμεμνον, ἐδ' εἰ αὐτή μοι Ἀθηνᾶ τοῦτο ἐπιτάττοι.

ΔΙΑΛ. λα'. Μίνως καὶ Σωκράτης.

The absurdity of predestination.

ΜΙΝ.—Ὁ μὲν λητὸς ἔτος Σώκρατες ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω. Ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τίτυον ἀπόλεθρις, ὑπὸ τῶν γυπῶν κειρέσθω καὶ αὐτὸς τὸ ἧπαρ. Ὑμεῖς δὲ οἱ ἀγαθοὶ, ἄπιτε καλὲ τάχος ἐς τὸ Ἠλύσιον πεδίον, καὶ τὰς μακάρων νήσους καλοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν. ΜΙΝ. Νῦν ἀκούσω αὖθις; Οὐ γὰρ ἐξελήλεγξαι, ὦ Σώκρατες, πονηρὸς ὢν, καὶ τοιοῦτος ἀπεικονίσῃ; ΣΩΣΤ. Ἐλήλεγμαι μέν· ἀλλ' ὅρα, εἰ δικαίως πολαυθήσομαι. ΜΙΝ. Καὶ πάνυ, εἴγε ἀποτίσειν τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (a) ἀπόκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι ἐρήσομαί σε. ΜΙΝ. Λέγε, μὴ μακρὰ μόνον, ὅπως καὶ τἄλλως διακρίνωμεν ἤδη. ΣΩΣΤ. Ὁπόσα ἐπράττον ἐν τῷ βίῳ, πότερα ἑκὼν ἔπραττον, ἢ ἐπεκλώσό μοι ὑπὸ τῆς Μοίρας; ΜΙΝ. Ὑπὸ τῆς Μοίρας δηλαδή. ΣΩΣΤ. Οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες, καὶ οἱ πονηροὶ δεκέντες ἡμεῖς, ἐκείνῃ ὑπηρέτησαν ταῦτα ὀρῶμεν; ΜΙΝ. Ναὶ, τῇ Κλωθοῖ, ἣ ἑκάστῳ ἐπέταξε γενηθῆναι τὰ πρακτέα. ΣΩΣΤ. Εἰ δέ τις ἀναγκασθεὶς ὑπ' ἄλλου φονεύσειέν τινα, ὁ δυνάμενος ἀπολέγειν ἐκείνῳ βιαζόμενος (οἷον, δήμιος, ἢ δορυφόρος, ὁ μὲν δικασθῇ πεισθείς, ὁ δὲ τυράννῳ) τίνα αἰτιάσῃ τῷ φόνῳ; ΜΙΝ. Δῆλον ὡς τὸν δικάσαντα, ἢ τὸν τύραννον· ἐπεὶ ἐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ τῷτο ὄργανον ἐν πρὸς τὸν θυμὸν, τῷ πρώτως παρασχόντι τὴν αἰτίαν. ΣΩΣΤ. Εὖγε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ

(a) ἀποκρίναί.] *Answer* me. This, in effect, means *dispute* or *argue* with me: for, the method of arguing by question and answer, laid down by Socrates, and of which Sostratus here gives us a sample, was in great use, long after Aristotle invented syllogism.

παραδύγμαλι. Ἦν δέ τις, ἀποστίλαντος τὸ δισπότου, ἦκεν αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἴσεον, ἢ τίνα εὐεργέτην ἀναγραπτέον; MIN. Τὸν πέμψαντα, ὦ Σώκρατες διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκοῦν ὁρᾷς, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους, ὧν ἡ Κλωθὼ προσέταττε, καὶ τούτους τιμᾶν τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοις τις ἄν, ὡς ἀντιλέγειν δυναὸν ἦν τοῖς μέλλα πάσης ἀνάγκης προστέλαγμένοις. MIN. Ὦ Σώκρατες, πολλὰ ἴδοις ἂν κἀλλα ἐ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. Πλὴν ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἐπιμελήσεως, διότι ἐ λῃστὴς μόνον, ἀλλὰ κἀ σοφιστής τις εἶναι δοκεῖς.—Ἀπόλυσον αὐτὸν, ὦ Ἑρμῆ, κἀ μηκέτι κολαζέσθω.—Ὅρα δὲ, μὴ κἀ τὰς ἄλλας νεκρὰς ἐρωτᾷν τὰ ὅμοια διδάξῃς.

ΔΙΑΛ. λϛ'. Μένιππος, ἢ Νεκυομαντία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

MEN. (a) Ὦ Χαῖρε μέλαθρον, πρόπυλά θ' ἑστίας ἐμῆς.
Ὡς ἄσμενός σ' ἰσιδον, ἐς φάος μολών.—

(a) Ὦ Χαῖρε, &c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Æneas, being, as Virgil says,

——*Pauci quos æquus amavit*
Jupiter, aut ardens evexit ad æthera virtus.

And

Dis genti,

ΦΙΛ. Οὐ Μένιππος οὗτός ἐστιν ὁ κύων; Οὐμενοῦν ἄλλος, (a) εἰ μὴ ἐγὼ παρᾴδολέπω Μενίππους ὅλους. Τί δ' αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, (b) πῖλος, καὶ λύρα, καὶ λεοντῆ; Πρεσβεῖον δὲ ὅμως αὐτῷ—Χαῖρε ὦ Μένιππε. Καὶ σοὶ τίν ἡμῖν ἀρίζηλε; Πολὺν γὰρ χρόνον ἐκ σκίφηνος ἐν τῇ σκύλλῃ. MEN.

(c) Ἥκω νεκρῶν κευθμῶνα, κἀκ σκότου σκύλας λιπὼν,
Ἵν' ἅδης χωρὶς ἵκηται Θεῶν.

have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἐγὼ, &c.] *If I do not mistake all* Menippus's. This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in* Menippus's. Grævius, by the authority of a *MS*, puts a full stop after παρᾴδολέπω, and writes it Μένιππος ὅλος, *He is all over* Menippus.

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the πῖλος, or *cap*, to be attributed to Ulysses, of whom Hofmannus says, "Idem, ut "nobilis exprimeretur, pileatus pingi est solitus, quemad-"modum & dioscurorum nobilitatem pileis novimus adum-"bratam."—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) Ἥκω νεκρῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's Hecuba. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, κἀκ θρασὺς τοῦ νέου πλέον, in the latter, to a classical way of speaking; or, indeed, to any satisfactory sense. The other translation, by Thomas Moore (whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juventa haud paululum impotentio.*; making τοῦ νέου the genitive case of πλέον, consi-

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μίνιππος ἡμᾶς ἀποδρὰς, κἄτ' ἐξ ὑπαρχῆς ἀναδιδάσκειν; MEN.

Οὔκ· ἄλλ' ἐτ' ἥμπνευν ἀΐδης μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας; MEN.

Νεότης μ' ἐπῆρε, καὶ θράσος τῷ νέῳ πλέον.

dered as the neuter gender of the comparative πλείων; so that, in the strict rendering, he must mean πλέον νέω, *impotentior Juvene*; that is, as I take it, *stronger*, or *more vehement*, *than a youth*; that is, *than the eagerness of a youthful mind*. But I cannot see how πλέον, being the neuter comparative of πολὺς, can signify *impotentior*; or how (should it be taken in its strict sense of *plus* or *majus*) it can govern the genitive case of τῷ νέῳ; because I can see no consistent meaning in *audacia major juvene*; and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making πλέον an adverb, to be joined to ἐπῆρε. Πλέον is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus*, or *fiducia, juvenis magis* "incitavit me," it would, I think, be sense: but, still the manner of expression seems singular, awkward, and unclassical.—Not much less so appears to me the taking of πλέον for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider πλέον as the neuter gender of πλέος, *plenus*, and understand, by πλέον τῷ νέῳ, *full of the youth*. But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The *MS* has it, καὶ θράσος τῷ νέῳ πλέον: which will make tolerable sense thus, "Youth excited me, "and the courage of my mind still more." The *MS* is quoted by Grævius.

One friend would render it thus in English, "Youth, and "boldness πλέον *greater than that* of a youth, hurried me." And another approves of πλέον νέῳ, "full of the youth;" that is, "full of confidence:" because youth is apt to be confident.

ΦΙΛ. Παῦσαι, μακάριε, τραγῳδῶν, καὶ λέγε ὅτῳσί πως ἁπλῶς, (a) καταβὰς ἀπὸ τῶν ἰαμβείων, τίς ἡ σολὴ, τί σοι τῆς κάτω σοφίας ἐδέησεν; Ἄλλως γὰρ ἐκ ἠδεῖά τις, οὐδ' ἀσπάσῳ ἡ ὁδός. MEN.

(b) Ὦ φιλότης, χρειώ με κατήγαγεν εἰς ἄϊδα,
Ψυχῆ χρησόμενον Θηβαίου Τειρεσίαο. 5

ΦΙΛ. Οὕτῳ· ἀλλ' (c) ἢ παραπαίεις; Οὐ γὰρ ἂν ὅτως ἐμμέτρως ἐῤῥαψῳδεις πρὸς ἄνδρας φίλους. MEN. Μὴ θαυμάσῃς, ὦ ἑταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὁμήρῳ συγγενόμενος, ἐκ οἶδ' ὅπως ἀνεπλήσθην τῶν ἐκεῖ, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχεται.— Ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν οἱ τῇ πόλει; 10

ΦΙΛ. Καινὰ ἀδὲν, ἀλλ' οἷα καὶ πρὸ τοῦ, ἁρπάζουσι, ἐπιορκοῦσι, τοκογλυφοῦσιν, (d) ὀβολοσατοῦσι. MEN. Ἄθλιοι καὶ κακοδαίμονες· οὐ γὰρ ἴσασιν, οἷα ἅναγκος πεκύρωται παρὰ τοῖς κάτω, καὶ οἷα κεχειροθόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ, μὰ τὸν Κέρβερον, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐτούς. ΦΙΛ. Τί φῂς; Δίδακ- 15 ταί τι πώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; MEN. Νὴ Δία καὶ πολλά· ἀλλ' ἐ θέμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἀδὲ τὰ ἀπόῤῥητα ἐξαγορεύειν, μὴ καί τις (e) ἡμᾶς γράψηται γραφὴν ἀσεβείας ἐπὶ τῷ Ῥαδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διὸς, μὴ φθονήσῃς τῶν λόγων φίλῳ ἀνδρὶ· πρὸς γὰρ εἰδότα σιωπᾷν ἐρεῖς, τά 20 τ' ἄλλα, καὶ πρὸς μεμυημένον. MEN. Χαλεπὸν μὲν ἐπιτάττεις

(a) καταβὰς.] *Coming-down*; because tragical iambics are a lofty language.

(b) Ὦ φιλότης, &c.] Menippus here says, Ὦ φιλότης, from himself. The rest of these two verses are spoken by Ulysses, Odyss. λ. v. 163.—But, it is to be observed that, though Lucian here uses the word φιλότης for *amice*, yet, almost every-where else, it signifies either *amicitia* or *amor*.

(c) ἢ.] I take ἢ to be, here, interrogative, as in Dial. xxxiii. ἢ ἀξιοῖς; num existimas?

(d) ὀβολοσατοῦσιν.] The verb ὀβολοσατέω is, as far as I can find, always rendered by *fæneror*. Nor do writers of lexicons give us more of its composition than ὄβολος, although it be plainly compounded of that, and ἵστημι, *pondero*, and, therefore, must signify to *weigh the very farthings*; which is justly said of miserly men, who are anxious about the most minute parts of gain.

(e) ἡμᾶς γράψηται.] A Greek idiom: κατὰ is understood. In Latin, it is expressed, *Tibi dicam scribam*. Ter. in Phorm.

τὐπίτιμημα, καὶ ἐ πάνυ ἀσφαλές. Πλὴν ἀλλὰ σῶ γε ἕνεκα τολμητέον.—"Εδοξε δὴ, "Τὰς πλουσίας τύτας, καὶ πολυχρημάτες, καὶ τὸ "χρυσίον καλλίκλειτον, ὥσπερ τὴν Δανάην, φυλαττόντας."

2. ΦΙΛ. Μὴ πρότερον εἴπῃς, ὦ 'γαθὲ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν, ἃ μάλιστ' ἂν ἡδέως ἀκούσαιμι σᾦ· ἥτις αἰτία σοι τῆς καθόδε ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών· εἶθ' ἑξῆς ἅ τε εἶδες, ἅ τε ἤκουσας παρ' αὐτοῖς. Εἰκὸς γὰρ δὴ φιλόκαλον ὄντά σε, μηδὲν τῶν ἀξίων θέας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπεργηλέον καὶ ταῦτά σοι. Τί γὰρ ἂν καὶ πάθοι τις, ὁπότε φιλῷ ἀνὴρ βιάζοιο;—Καὶ δὴ καὶ ἐρῶτά σοι δίειμι τὴν γνάμην τὴν ἐμὴν, καὶ ὅθεν ἐρμήθην πρὸς τὴν καλάδασιν. Ἐγὼ γὰρ, ἄχει μὲν ἐν πασιν ἦν, ἀκέων Ὁμήρε καὶ Ἡσιόδε (a) πολέμως καὶ στάσεις διηγημένων, ἐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἤδη τῶν Θεῶν, ἴτι δὲ καὶ (b) μοιχείας αὐτῶν, καὶ βίας, καὶ ἁρπαγὰς καὶ δίκας, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν (c) γάμυς, πάντα ταῦτα ἠγέμην εἶναι (d) καλὰ, καὶ ἐ παρέργως ἐκινύμην πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἠρξάμην, πάλιν αὖ ἐνταῦθα ἦκυον τῶν νόμων τἀναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε πασιάζειν, μήτε ἁρπάζειν. Ἐν μεγάλῃ ἔν καθεστήκειν ἀμφιβολίᾳ, ἐκ εἰδὼς ὅτι χρησαίμην ἐμαυτῷ. Οὔτε γὰρ τὲς Θεὲς ἂν πολὺ ἠγέμην μοιχεύσαι, καὶ πασιάσαι πρὸς ἀλλήλες, εἰ μὴ ὡς περὶ καλῶν τύτων ἐγάνωσκον· ὅτ' ἂν τὲς νομοθέτας τἀναντία τύτοις παραινεῖν, εἰ μὴ λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρυν, ἔδοξέ μοι ἐλθόντα παρὰ τὲς καλυμένυς τύτυς φιλοσόφυς, ἐ[χμερίσαι τε ἐμαυτὸν, καὶ δεηθῆναι αὐτῶν χρῆσθαί μοι, ὅτι βέλοιντο, καὶ τίνα ὁδὸν ἁπλῆν καὶ βεβαίαν ὑποδείξαι τῷ βίῳ. Ταῦτα μὲν δὴ φρονῶν προσῆειν αὐτοῖς. Ἐλελήθειν δ' ἐμαυτὸν, ἐς αὐτὸ, φασι, τὸ (e) πῦρ ἐκ τῆ κατνῆ βιαζόμενος. Παρὰ γὰρ δὴ τύτοις μάλιστα εὕρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὴν ἀπορίαν πλείονα, ὥστέ μοι τάχιστα χρυσῆν ἀπέδειξαν ἕτοι τὸν τῶν ἰδιωτῶν βίον. (f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρῄνει τὸ σῶν ἤδεσθαι, καὶ μόνον τῦτο

(a) πολέμως, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας.] Such as of Mars with Venus.

(c) γάμυς.] Such as of Jupiter with Juno.

(d) καλὰ.] *Virtuous.* For the Stoics called all *virtuous* actions καλὰ, and the contrary, αἰσχρὰ.

(e) πῦρ.] Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ πῦρ περιέπεσον, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] Properly, *Ne cura:* and hence, *etenim.* Steph.

(g) ὁ μὲν.] Aristippus.

ἐκ παιδὸς μεῖναι· τοῦτο γὰρ εἶναι τὸ εὐδαιμον. (a) Ὁ δέ τις ἅμπαλιν, ποιεῖν τὰ φαῦλα, καὶ μοχθεῖν, καὶ τὸ σῶμα καλαναγκάζειν, ῥυπῶντα καὶ αὐχμῶντα, καὶ πᾶσι δυσαρεστοῦντα, καὶ λοιδορούμενον, συνεχὲς ἐπιῤῥαψᾳδῶν τὰ φάνδημα ἐκεῖνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς (b) ἔπη, καὶ τὸν ἱδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. Ἀλλ' ὅταν καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον εἶσεσθαι τὴν κτῆσιν αὐτῶν. Ὁ δέ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο. Περὶ μὲν γὰρ τῶν (c) κόσμου τί χρὴ καὶ λέγειν, ὅσοι (d) ἰδέας,

(a) Ὁ δέ.] Any of the Cynics.

(b) ἔπη.] The following are they:

Τὴν μέν τοι κακότητα καὶ ἴλαδόν ἐστιν ἑλέσθαι
Ῥηιδίως· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.
Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθανατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν
Καὶ τραχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηιδίη δ' ἔπειτα πέλει. *Hesiod.* Op. de. D.

Thus, in literal English:

Vices, in throngs, we may take in with ease;
Short is the journey, and full nigh they dwell:
But, in the road of virtue, toil and sweat
Th' immortal Gods have laid: long is the path
Thereto, and up-hill straight: and, at the first,
'Tis rugged all: but, when the top you gain,
Thence smooth it lies. *By a Friend.*

(c) κόσμου.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἰδέας.] The word ἰδέα was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term ἰδέα to signify *causa*; and that,

καὶ (a) ἀσώματα, καὶ (b) ἄτομος, καὶ κενὰ, καὶ τοιοῦτόν τινα ὄχλον ὀνομάτων ὀσημείραι παρ' αὐτῶν ἥκιστ' ἐναντίων; Καὶ τὸ πάντων

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word *ἰδία* hath been used to signify *causa;* and hence Diogenes Laërtius, talking of Plato, says, Τὰς δὲ ἰδίας ὑφίστασθαι αἰτίας τίνας καὶ ἄρχας τῶ τοιαυτ' εἶναι τὰ φύσει συνίστασθαι ἀσπερ ἔχει αὐτά. "He lays "down ideas as certain causes and principles, from whence "the things that subsist by nature are such as they are." And whoever reads Plato's Parmenides will find that he useth the term *ἰδία*, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind: because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) *ἀσώματα.*] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: Δοκεῖ δ' αὐτῳ τὸν Θεὸν, ὡς καὶ τὴν ψυχὴν, ἀσώματα εἶναι: "He thinks that God, as also the soul, "is *incorporeal.*" *Diog. Laërt.* Lib. iii. Segm. 77.

And Plato himself, in his Politicon, says, Τὰ γὰρ ἀσώματα κάλλιστα ὄντα καὶ μέγιστα λόγῳ μόνον, ἄλλῳ δὲ ἄδηνι, δεικνυται: "For *incorporeal* beings, as they are most transcendently "beautiful and ample, are shown by reason only, and nothing "else."

(b) *ἄτομος, καὶ κενὰ.*] In these words he alludes to Epicurus's manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See Lucret.—But, what first put these atoms into motion, so as

δεινῶν ἀτοπάτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἕκαστον αὐτῶν λέγων, σφόδρα νικῶντας καὶ πιθανοὺς λόγους ἐπορίζετο, (a) ὥστε μήτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρὸν ἀντιλέγειν ἔχειν, καὶ ταῦτα εἰδότα σαφῶς, ὡς ἓν ἂν ποτε θερμόν τι εἴη καὶ ψυχρὸν ἐν ταὐτῷ χρόνῳ. Ἀτεχνῶς ἂν ἔπασχον τοῖς νυσάζουσι τοῦτοις ὅμοιον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ, ἀναπεύων ἔμπαλιν. Ἔτι δὲ πολλῷ τοῦτο ἐκείνων ἀτοπώτερον. Τὰς γὰρ αὐτὰς τέχνας εὑρίσκον ἐπιτηρῶν, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιδεικνύντας. Τὰς γὰρ καλαφρονεῖν παρασκευαστικὰς χρημάτων, ἑώρων ἀπρίξ ἐχομένους αὐτῶν, καὶ περὶ τέκνων διαφερομένους, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντα ἕνεκα τούτων ὑπομένοντας· τάς τε τὴν δόξαν ἀποβαλλομένας, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας· ἡδονῆς τε αὖ σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύτῃ προσηρτημένους. Σφαλεὶς ἂν καὶ ταύτης τῆς ἐλπίδος, ὅτι μᾶλλον ἰδυσχέραινον ἡρέμα παραμυθούμενος ἐμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνίσει διαβεβοημένων, ἀνήκτός τί εἰμι, καὶ τἀληθὲς ἴσως ἀγνοῶν περιέρχομαι.

4. Καί μοι ποτὲ διαγρυπνοῦντι τούτων ἕνεκα, ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα διαβῆναί τινος τῶν μάγων, τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων. Ἦκον δ' αὐτὸς ἐπαιδεῖ τε καὶ τελεταῖς τισιν ἀπολύειν τε τῶν ᾅδου τὰς πύλας, καὶ καλάγειν ὃν ἂν βούλωνται ἀσφαλῶς, καὶ ὀπίσω αὖθις ἀναπέμπειν. Ἄριστον ἂν ἡγούμην εἶναι, παρά τινος τούτων διαπραξάμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιώτιον, μαθεῖν παρ' αὐτῆ, ὅτι μάλιστα καὶ σοφῷ, τίς ἐστιν ὁ ἄριστος βίος, καὶ ὃν ἂν τις ἕλοιτο εὖ φρονῶν. Καὶ δὴ, ἀναπηδήσας (b) ὡς

o join one to the other? Must it not (even upon his own hypothesis) be the almighty Power, or God?

(a) ὥστε.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, main- "taining that the very thing in question was hot, nor another, "asserting that the same thing was cold."

(b) ὡς εἶχον τάχους] *Stephanus* judiciously observes that ἔχω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, ὡς ἕκαστος εἶχεν ἀξίας, and ὡς ἕκαστος εἶχεν ῥώμης, *as every one had of worth*, or *of strength*. So, here, ὡς εἶχον τάχους signifies, *as I had of speed*, that is, *according to my share of speed ;* for, I suppose, *Stephanus* means that, strictly speaking, τάχους is the genitive case of *a quantity* understood.

εἶχον τάχιστ', ἔτεινον εὐθὺ Βαβυλῶνος. Ἐλθὼν δὲ, συ[γ]γίνομαί τισι τῶν Χαλδαίων σοφῶν ἀνδρὶ, καὶ διατρίβω τὴν τέχνην, πολλῷ μὲν τὴν κάμιν, γένειον δὲ μάλα σεμνὸν καθειμένος· τὄνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Διηθεὶς δὲ καὶ καθικέτευσας, μόλις ἔτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βούλοιτο μισθῷ. καθηγήσασθαί μοι τῆς ὁδοῦ. Παραλαβὼν δέ με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἐννέα καὶ εἴκοσιν ἅμα τῇ σελήνῃ ἀρξάμενος, ἔλασε, καθάγων ἐπὶ τὸν Εὐφράτην ἔωθεν πρὸς ἀναβέλλοντα τὸν ἥλιον, ῥῆσίν τινα μακρὰν ἐπιλέγων, ἧς ἐ σφόδρα καθήκουον. Ὥσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτρεχόν τι καὶ ἐκ ἀσφαλὲς ἐφθέγγετο· πλὴν ἀλλ' ἐκεῖ γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ γὰρ τὴν ἑπταδὴν τρὶς ἂν μοι πρὸς τὸ πρόσωπον ἀποκλύσας, ἐπανήει πάλιν, ἀδένα τῶν ἀπαθῶν προσολίσων. Καὶ σίλια μὲν ἡμῖν τὰ ἀκρόδρυα, σολὸν δὲ γάλα, καὶ μελίκρατον· καὶ τὸ τοῦ Χοάσπου ὕδωρ· εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας. Ἐπεὶ δὲ ἄλις εἶχε τῆς προδιαιτήσεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγριδα σολαμὸν ἀγαγὼν, ἱκανῶς τε μ', καὶ ἀτέμαξε. καὶ περιήγνισε δᾳδὶ καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐκφθὰν ἐκείνην ὑποτονθορυσας. Εἶτα ὅλον με (b) καλαμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, (c) ὡς εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πολλὼ εἴχομεν. Αὐτὸς μὲν ἦν μαγικήν τιν' ἴδυ σολὴν, τὰ πολλὰ ἰσκυῖαν τῇ Μηδικῇ. Ἐμὲ δὲ τυτοισὶ φίρων ἐνεσκεύασε τῷ σίλα καὶ τῇ λεονῇ, καὶ προσέτι τῇ λύρᾳ· καὶ παρεκελεύσατο ἤν τις ἔρηταί με τὄνομα, Μένιππον εἰν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσέα. ἢ Ὀρφέα. ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; Οὐ γὰρ συνίημι τὴν αἰτίαν ὅτε τῶ σχήματος, ὅτε τῶν ὀνομάτων. MEN. Καὶ μὴν προδήλον γε τοῦτο, καὶ σαφέσι λῶς ἀπόρρητον. Ἐπεὶ γὰρ ἦτοι πρὸ ἡμῶν ζῶντες ἐς ᾅδου (d) κατελελυθέσαν, ἠγεῖτο, εἰ με ἀπεικάσειεν αὐτοῖς, ῥᾳδίως ἂν τὴν τοῦ Αἰακοῦ φρουρὸν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν, ἅτε συνηθέστερον, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τοῦ σχήματος.

(a) νύκτας.] The plural number of νὺξ is frequently used, instead of the singular. *Steph.*

(b) καταμαγεύσας.] I think, if there were such a word, in Latin, as *magificare*, or, in English, as *bewizarding*, each would more exactly express καταμαγεύσας than *incantare* doth.

(c) ὡς εἶχον.] *As I was.* That is, just after being rubbed and purified. Me is understood; for, *me habeo*, in Latin, is a similar expression.

(d) κατελελύθεσαν.] Atticè, pro κατελελύθεσαν.

5. Ἤδη δ' ἦν ὑπέφαινεν ἡμέρα, καὶ καλεῖ θοίλης ἐπὶ τὸν πόλεμον, περὶ ἀναγωγὴν ἐγιγνόμεθα. Παρεσκεύαστο δ' αὐτῷ καὶ σκάφος, καὶ (a) ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα πρὸς τὴν τελετὴν χρήσιμα. Ἐμβαλόμενοι δὲ ἅπαντα τὰ παρεσκευασμένα, ἔπλεομεν ἐς τὸν (b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. Καὶ μέχρι μὲν τινος ὑπερφερόμεθα τῷ πόλεμῳ. Εἶτα δ' ἱστιπλεύσαμεν ἐς τὸ ἕλος καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην, ἀφικνούμεθα ἔς τι χωρίον ἔρημον, καὶ ὑλῶδες καὶ ἀνήλιον. Ἐς ὃ ἀποβάντες (ἡγεῖτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὀρυξάμεθα, καὶ τὰ μῆλα ἐσφάξαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπείσαμεν. Ὁ δὲ μάγος ἐν τοσούτῳ ᾠδὰς καιομένην ἔχων, ἐκ τῆς ἠρεμαίας τῇ φωνῇ, παμμέγεθες δὲ ὡς οἷός τε ἦν ἀνακραγών, δαίμονάς τε ὁμοῦ πάντας ἐπεβοᾶτο, καὶ Ποινὰς, καὶ Ἐρινύας, (c) καὶ νυχίαν

(a) ἱερεῖα, καὶ μελίκρατα.] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἔνθ' ἱερῆϊα μὲν Περιμήδης Εὐρύλοχός τε
Εἶχον.——————

And,

Πρωτὰ μελικρήτῳ.——Hom. Odyss. Lib. xi.

(b) Βαίνομεν, &c.] This verse is also taken from Homer, ib.—Stephanus observes, concerning the word θαλερὸν, in this line, that it is generally explained by δίυγρον. *wet*; but, says he, "Commodius *uberes* lacrymas ibi intelligere possumus quæ magna ubertate ex oculis profunduntur, ut "frondes ex arboribus." Perhaps, he would have accounted for the metaphor still more naturally, if he had said, "Ut gemmæ ex arboribus, *as buds break out of trees.*

(c) καὶ νυχίαν, &c.] Here is an heroic verse, which, whether it stand thus in any poet, is what I do not know. I am apt to think that Lucian pieced it together, out of two fragments of different verses, as he hath done that in Charon:

Νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τις εὔχεται εἶναι.

But, it seems a little strange to me that he should make use of the epithet αἰπεινὴν; and, till I can find good authority for his so doing, I shall believe he should have written ἐπαίνην, because Homer, Il. Lib. ix. hath it,

Κικλήσκως Ἀΐδην καὶ ἐπαίνην Περσεφόνειαν;

Ἑκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παραμείβουσ ἄμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθὺς ἐν πάλῃ ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπαδῆς τἄδαφος ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τῆ Κιρκαίᾳ πόρρωθεν ἠκούετο, καὶ τὸ πᾶγμα ὑπερκάτηφες ἦν καὶ σκυθρωπόν.

(a) Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀϊδωνεύς.

Κατεφρίνετο γὰρ ἤδη τὰ σκλεῖσα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων, καὶ τῆ Πλάτωνος τὰ βασίλεια. Κατελθόντες δ' (b) ὅμως διὰ τῆ χάσματος, τὸν μὲν Ῥαδάμανθυν εὕρομεν τεθνεῶτα μικρῆ δεῖν ὑπὸ τῆ δίης. Ὁ δὲ Κίρκεως ὑλάκτησε μέντοι, καὶ (c) παρεκίνησε ταχὺ δέ μεν κρύσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῆ μέλους. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικρῆ μὲν ἐδ' ἐπεραιώθημεν· ἦν γὰρ ἤδη πλήρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυματίαι δὲ πάντες ἐπίπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλήν, ὁ δὲ ἄλλό τι συνιστερημένος· ἐμοὶ δοκεῖν ἐκ τινος πολέμου παρόντες. Ὅμως δ' ὧν ὁ βέλτιστος Χάρων, ὡς εἶδε τὴν λεοντῆν, οἰηθείς με τὸν Ἡρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποδᾶσι δισσήμηνε τὴν ἀτραπόν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, πρῶτοι μὲν ὁ Μιθροβαρζάνης. Εἰπόμην δ' ἐγὼ κατόπιν ἐχόμενος αὐτῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφικνέμεθα τῷ ἀφοδέλῳ κατάφυτον. Ἔνθα δὴ περιεπέτοντο ἡμᾶς (d) τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὀλίγον δὲ προϊόντες, παρεγενόμεθα πρὸς τὸ τῦ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, Odyss. xi.

Ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαίνῃ Περσεφονείᾳ,

and every-where else in the same manner. Besides this, the epithet ἐπαίνην, *horrendam*, seems much better applied, to *Proserpine*, than αἰπεινὴν, *excelsam*.

(a) Ἔδδεισεν, &c.] Hom. Il. Lib. xix. Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] *Nevertheless*. That is, though every thing appeared frightful, to deter us.

(c) παρεκίνησε.] Παρακινέω is generally taken in a passive sense, and signifies, *indecore-moveor*; and, from thence, it signifies, *mente-emoveor*, or *infurorem-vertor*. Steph.

(d) τετριγυῖαι.] *Jesting upon:*

——ψυχὴ δὲ κατὰ χθονὸς ἠΰτε καπνὸς
Ὤχετο τετριγυῖα. Il. xxiii. v. 101.

δρόνε τινὸς ὑψηλῷ καθήμενος. Παριστήκεισαν δὲ αὐτῷ Ποιναὶ, καὶ (a) Ἀλάστορες, καὶ Ἐριννύες. Ἐτέρωθεν δὲ προσήγοντο πολλοί τινες ἁφεζῆς ἀλύσει μακρᾷ δεδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοὶ, καὶ σφετεροδοσκοὶ, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοιοῦτον ὁμιλον τῶν πάντα κυκώντων ἐν τῷ βίῳ. Χωρὶς δὲ οἵτε πλούσιοι, καὶ τοκογλύφοι προσήσαν, ὠχροὶ, καὶ φρυγάσορες, καὶ πεδαγροὶ, (b) κλοιὸν ἅπαν αὐτῶν καὶ κόρακα διτάλαντον ἐπικείμενος. Ἐφιστῶτες δὲ ἡμεῖς, ἐωρῶμεν τί τὰ γιγνόμενα, καὶ ἠκούομεν τῶν ἀπολογεμένων. Κατηγόρων δὲ αὐτῶν καινοί τινες καὶ παράδοξοι ῥήτορες. ΦΙΛ. Τίνες ἦτοι πρὸς Διός; Μὴ γὰρ ὀκνήσῃς καὶ τοῦτο εἰπεῖν. MEN. Οἶσθά πω ταυτασὶ τὰς πρὸς τὸν ἥλιον ἀποτελαμένας σκιὰς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν οὖν. MEN. Αὗται τοίνυν, ἐπειδὰν ἀποθάνωμεν, κατηγοροῦσί τε, καὶ καταμαρτυροῦσι, καὶ διελέγχουσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι δοκοῦσιν, ἅτε ἀεὶ συνοῦσαι, καὶ μηδέποτε ἀφιστάμεναι τῶν σωμάτων. Ὁ δ' ἐν Μίνως ἐπιμελῶς ἐξελάζων ἀπέπεμπεν ἕκαστον εἰς τὸν τῶν ἀσεβῶν χῶρον, δίκην ὑφέξοντα καὶ' ἀξίαν τῶν τετολμημένων· καὶ μάλιστα ἐκείνων ἥπτετο, τῶν ἐπὶ πλούτου τε καὶ ἀρχαῖς τετυφωμένων, καὶ μονονυχὶ καὶ προσκυνεῖσθαι περιμενόντων, τήν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν, καὶ τὴν ὑπερηφανίαν μυσαττόμενος, καὶ ὅτι μὴ ἐμέμνηντο, θνητοί τε ὄντες αὐτοί, καὶ θνητῶν ἀγαθῶν τετυχηκότες. Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλοῦτος λέγω, καὶ γένη, καὶ δυνάστειας) γυμνοὶ κάτω γενευκότες, παρεισήκεισαν, ὥσπερ τινα ὄνειρον ἀνεπεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔγωγε ταῦθ' ὁρῶν, ὑπερέχαιρον· καὶ εἴ τινα γνωρίσαιμι αὐτῶν, προσιὼν ἂν ἡσυχῇ πως ὑπεμίμνησκον, " Οἷος ἦν παρὰ τὸν βίον, καὶ ἡλίκου " ἔφυσᾶ τότε, (c) ἡνίκα πολλοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων " παρεισήκεισαν, τὴν πρόσοδον αὐτῶν περιμένοντες, ἀθύμαινοί τε καὶ " ἀποκλειόμενοι πρὸς τῶν οἰκετῶν. Ὁ δὲ μόγις ἂν στὰς ἀνατείλας

(a) Ἀλάστορες.] The grammarians agree that Ἀλάστωρ signifieth an *evil genius*, who inflicts upon men ἄλαστα, *not-to-be-forgotten*; that is, *grievous* punishments. *Steph.*

(b) κλοιὸν, καὶ κόρακα.] Κλοιὸς, *a* κλείω, *claudo*, a *neck-yoke*. *Steph.*—The κόραξ was, probably, some massy iron, having a beak like that of a *crow*, and thereby fitted to pierce and break through any thing that was solid and strong. We call that sort of iron handspike, with which we break up quarries, " *a crow*."

(c) ἡνίκα.] *Quando*, or *quum*: ἕνεκα, *quia*, or *causa*.

α αὐτοῖς πορφυρᾶς τις, ἢ περιχρυσοῦ, ἢ διαπεποικιλμένης, ἰνδαίμονας
" ἔστω καὶ μακαρίως ἀποφαίνειν τὰς προσιόντας, ἢν τὸ ἦθος, ἢ
" τὴν δίκλιν πρότινων δοὺς καταφιλεῖν."—Ἐκεῖνοι μὲν οὖν ἠνιῶντο
ἀκούοντες.

5 7. Τῷ δὲ Μίνωϊ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ
τοι Σικιλιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπό τε Δίωνος
κατηφορηθέντα, καὶ (b) ὑπὸ τῆς τοῦ καταμαρτυρηθέντα, παρελθὼν

(a) *Διονύσιον.*] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrensians, a people of Italy, then in alliance with him. Here, by villanous methods, he got the supreme power into his own hands, and then rioted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life, he turned buffoon and school-master. *Diod. Sicul.* Lib. xvi, and *Justin*, Lib. xxi.—His being reduced to live the life of a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) *ὑπὸ τῆς τοῦ.*] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all their

Ἀρίσιππος ὁ Κυρηναῖος (ἔοικε δ' αὐτὸν ἐν τιμῇ, καὶ δύναται μᾶλλον ἐν τοῖς κάτω) μικρῷ δεῖν τῇ Χιμαίρᾳ προσδιΐντα σαφήνειαν τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (a) παιδευμάτων σφὸς ἀργύριον γενέσθαι δεξιόν. Ἀποσάντις δὲ ὅμως τῷ διακριβεῖ, πρὸς τὸ κολακτήριον ἀφικνήμεθα. Ἔνθα δὲ, ὦ φίλε, πολλὰ καὶ ἀλλοῖα ἦν ἀκοῦσαί τε, καὶ ἰδεῖν· μαστίγων τε γὰρ ὁμοῦ ψόφος ἠκούετο, καὶ οἰμωγὴ τῶν ἐπὶ τῷ πυρὸς ἐστραμένων, καὶ (b) σρέβλαι, καὶ κύφωνες, καὶ τροχοὶ καὶ ἡ Χίμαιρα ἐσπαρμένη, καὶ ὁ Κέρβερος ἐδαίδαστε· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δῆλοι, σατράπαι, πίνητες, πλούσιοι, πτωχοί· καὶ μετέμελε πᾶσι τῶν τετολμημένων. Ἐνίοις δὲ αὐτῶν καὶ ἐγγορίσαμεν ἰδόντες, ἐπέσοι ἦσαν τῶν ἔνεγκ' τετελευτηκότων· οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεστρέφοντο· εἰ δὲ καὶ προσβλέποιεν, μᾶλλα δυσ-

depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) *παιδευμάτων.*] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. *Χρημάτων δείμενος παρὰ σὲ ἥκω*, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) *σρέβλαι, καὶ κύφωνες.*] Στρέβλη properly signified a *wooden* instrument, with which, by the help of wedges, ship-carpenters brought the planks of ships close to the timbers. It was so called from *στρέφω, verto*, and was also made use of to press men, in order either to torture, or put them to death. *Steph.* Κύφων was another instrument, "quo vinciebantur aut torquebantur nocentes," as Stephanus observes: and, as it was so named from *κύπτω, pronum facio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

περιπίς τε, καὶ κολακευτικὸν καὶ ταῦτα. ὡς εἰκὸς βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μέντοι φύσησιν ἡμιτέλεια τῶν πάνυ ἰδίδετο, καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κἀκεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γιγαντα Τιτυόν· Ἡράκλεις ἀσφ. Ἔκειτο γὰρ τόπον ἐπέχων ἀγερῆ. Διελθόντες δὲ καὶ τούτους, ἐς τὰ πεδία ἐσβάλλομεν, τὸ Ἀχερήσιον εὐρίσκομέν τε αὐτοῦ τὰς ἡμιόνους τε, καὶ τὰς ἡρωΐνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ φῦλα διατεταμένους· τὸς μὲν παλαιὰς τινας, καὶ ἀγρωστινοπλας, καὶ, ὡς φησιν Ὅμηρος, ἀμενηνάς· τὸς δὲ ὑπαλεῖς καὶ συνεσπώτας, καὶ μάλιστα τὰς Αἰγυπτίων αὐτὸς, διὰ τὸ πολυαρκὲς τῆς (a) ταριχείας. Τὸ μέντοι διαγινώσκειν ἔκαστον, ἢ σάφα τι ἦν ῥᾴδιον· ἅπαντες γὰρ ἀτιχῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὀστέων γεγυμνωμένων· πλὴν μόγις καὶ διὰ πολλῶν ἀναθεωρήντες αὐτὸς ἐγινώσκομεν. Ἔκειντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι, καὶ ἐδέη ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. Ὥστε, πολλῶν ἐν τ' αὐτῷ, σκελετῶν κειμένων, καὶ πάντων ὁμοίων, καὶ φοβερόν τι καὶ διάκενον διδοσκότων, καὶ γυμνὰς τὰς ὀδόντας προφαινόντων, ἠπόρουν περὸς ἑμαυτον, ᾧ τινι διακρίναιμι τὸν Θερσίτην ἀπὸ τῦ καλῦ Νιρέως, ἢ τὸν μεταίτην Ἶρον, ἀπο τῦ (b) Φαιάκων βασιλέως, ἢ Πυῤῥίαν τὸν μάγειρον ἀπὸ τῦ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν· ἀλλ' ὅμοια τὰ ὀστᾶ ἦν, ἄδηλα, καὶ (c) ἀνεπίγραφα, καὶ ὑπ' οὐδενὸς ἔτι διακρίνεσθαι δυνάμενα.

9. Τεταγάρτω ἐκεῖνα ἐρῶντι ἐδόκει μοι ὁ τῶν ἀνθρώπων βίος πομπῇ τινι μακρᾷ περοτοικέναι, (d) χορηγεῖν δὲ καὶ διατάττειν ἔκαστα ἡ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευταῖς σχήματα προσάπ-

(a) ταριχείας] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(b) Φαιάκων βασιλέως.] *Alcinous.*

(c) ἀνεπίγραφα.] *Titulie-carentia*; that is, *wanting-marks-of-distinction*, whereby they may be known from any other bones.

(d) χορηγεῖν.] *To do the office of a* χορηγὸς, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessaries. *Potter* and *Steph.*

ἴωσα. Τὸν μὲν γὰρ λαθοῦσα ἡ τύχη, βασιλικῶς δυσπινέσει τιμέρει τε ἐπιθύσα, καὶ θορυφόρῳ παρεδώσα, καὶ τὴν κεφαλὴν τέψασα τῷ διαδήματι· τῷ δὲ οἰκέτῃ σχῆμα περιέθηκε· τὸν δέ τινα καλὸν εἶναι ἐκόσμησε· τὸν δὲ ἄμορφον καὶ γιλοῖον παρεκεύασε· παθεῖν γὰρ οἶμαι δεῖν γενέσθαι τὴν θέαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα, ἕως ἔδοσε ἐς τὸ τέλος διαφανεῖναι ὡς ἐτάχθησαν· ἀλλὰ μεταμφίεσσα, τὸν μὲν (a) Κροῖσον ἀνέγνωσε τὴν τῦ οἰκέτυ καὶ αἰχμαλώτυ σκευὴν ἀναλαθοῦσ· τὸν δὲ Μαιάνδριον, τίνος ἐν τοῖς οἰκέταις πομπύσιλα, τὸν (b) Πολυκράτυς τυραννίδα

(a) Κροῖσον.] See your dictionary.

(b) Πολυκράτυς.] The story of Polycrates is very extraordinary, and is related to this purpose, in the 3d book of Herodotus.—He first seized upon Samos, then conquered many of the Ægean islands, and took several towns upon the coast of Asia; and all this without the least interruption of his success. Upon which, Amasis, king of Egypt, sent him a message, to desire he would throw away whatever he had of greatest value, and the loss of which would most afflict him; for that his successes were too extraordinary, and must be followed by some terrible disaster, if he did not inflict upon himself a share of the misfortunes which necessarily attend this life. Upon this, Polycrates took an emerald signet, of inestimable value, and, getting into a boat, went out to a good distance from Samos, and there dropped it into the sea, before many witnesses. In four or five days after, he had a present made him of a fine fish, in the belly of which was found this very signet: of which surprising piece of fortune, when Amasis had been informed, he instantly sent ambassadors to Polycrates, by whom he renounced all future commerce and friendship with a man who must come to some dreadful end. His apprehensions were, in the end, verified; for Orœtes, governor of Sardis, under Cyrus, having, by way of a lure, invited Polycrates to come and accept of a great treasure he had at his service, whereby to push on his conquests, Polycrates thereupon created his secretary, Mæandrius, regent, in his own stead, and went to wait upon Orœtes, who instantly seized and crucified him: and thus did Mæandrius get the possession of his crown. Herodotus mentions nothing of Mæandrius's be-

μετενέγκωσι, καὶ μίχρι μέν τινος ἅπασι χρῆσθαι τῷ σχήματι. Ἐπειδὰν δ' ὁ τῆς σωμπῆς (a) καιρὸς παρέλθῃ, τηνικαῦτα ἔκεινος ἀποδὺς τὴν σκευὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τῶν σώματος, ὥσπερ ἂν ἀρὸ τῦ γήγυπται, μηδὲν τῦ πλησίον διαφέρων. Ἔνιοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὰν (b) ἀπαιτῇ τὸν κόσμον ἐπισεῖσα ἡ τύχη, ἄχθονται γε, καὶ ἀγανακτῦσιν, ὥσπερ οἰκείων τινῶν στερισκόμενοι, καὶ οὐχ ἃ ἀρὸς ὀλίγον ἐχρήσαντο ἀποδιδόασι. Οἶμαι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακέναι τὰς τραγικὰς ὑποκριτὰς τύτυς ἀρὸς τὰς χρείας τῶν δραμάτων ἄρτι μὲν Κρεοῦσας, ἐπίδαι δὲ Πριάμους γιγνομένας, ἢ Ἀγαμέμνονας· καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ὕμπροσθεν μάλα σεμνῶς τὸ τῦ Κίνυρος ἢ Ἐρεχθέως σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκέτης ἀροῆλθεν ὑπὸ τῦ ποιητῦ κεκελευσμένος. Ἤδη δὲ πέρας ἔχοντος τῦ δράματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα, καὶ τὸ ἀροσωπεῖον ἀποθέμενος, καὶ κατασᾶς ἀπὸ τῶν ὑμβατῶν, πένης, καὶ ταπεινὸς περιέρχεται, ἐκ ἔτ' Ἀγαμέμνων ὁ Ἀτρέως, οὐδὲ Κρέων ὁ Μενοικέως· ἀλλὰ (c) Πῶλος Χαρικλέυς Σικυὼνος ὑομαζόμενος, ἢ Σάτυρος ὁ Θεογείτονος Μαραθώνιος.— Τοιαῦτα καὶ τὰ τῶν ἀνθρώπων ραγματά ἐστιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

ΙΩ. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τὰς ολυτελεῖς τύτυς καὶ ὑψηλὰς τάφυς ἔχοντες ὑπὲρ γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, οὐδὲν τιμιώτεροι ρὰρ αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ληρεῖς, ὦ ἑτος· εἰ γὰρ ἐθέασω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κᾶρα, τὸν ἐκ τῆ τάφυ περιβόητον, οἶδα, ὅτι ἂν ἐπαύσω γελῶν· ἔτω ταπεινῶς ἴρριπτο ἐν ραραβύσῳ ᾳ, λαθιάνων ἐν τῷ λοιπῷ ὄμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσῦτον ἀπολαύων τῆ μνήματος, ρὰ' ὅσον ἐωρύττο τηλικῦτον ὄχθος ἐπικείμενος. Ἐπειδὰν γὰρ, ὦ ἑταῖρε, ὁ Αἰακὸς ἀομετρήσῃ ἑκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον

traying him to Orœtes, as Lucian gives us to believe, in Charon; and I doubt whether any history, we have now extant, gives that account.

(a) καιρὸς παρέλθῃ.] That is, "when this life is ended."

(b) ἀπαιτῇ ἡ τύχη.] That is, "when, at the hour of death, "men must part with all their worldly possessions."

(c) Πῶλος, ἢ Σάτυρος.] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. *Hoffman.* Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. *Diodor. Sicul.* Lib. xvi.

ὃ πλέον σοδὸς) ἀναγκὴ ἀγαπᾶντα καλαχιῶδαι, πρὸς τὸ μέτρον συνεκλαμένον. Πολλῷ δ' ἂν οἶμαι μᾶλλον ἐγίλας, εἰ ἴδιόσω τὰς παρ' ἡμῖν βασιλέας καὶ σατράπας, πλουχεύοντας παρ' αὐτοῖς, καὶ ἅτοι παριχνολῦλας ὑπ' ἀπορίας, ἢ τὰ πρῶτα (a) διδάσκοιλας γράμματα, καὶ ὑπὸ τῦ τυχόλλος ὑδριζομένους, καὶ κατὰ κέρδος παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμότατα. Φίλιππον γᾶν τὸν Μακεδόνα ἐγὼ θαυμάμενος, ὑδὲ κρατεῖν ἐμαυτῦ δυνατὸς ἦν. Ἐδυίχθη δέ μοι ἐν γωνιδίῳ τινὶ, μισθῦ ἀκύμενος τὰ σιδηρὰ τῶν ὑποδημάτων. Πολλοὶς δὲ καὶ ἄλλως ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτῦντας. Ἐίρξης λέγω, καὶ Δαρεῖος, καὶ Πολυκράτεις.

ΦΙΛ. Ἄτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μικρῦ δεῖν ἄπιστα. Τί δὲ ὁ Σωκράτης ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κάκεῖ περιήρχετο (b) διαλέγχων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμήδης, καὶ Ὀδυσσεὺς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός. Ἔτι μέντοι ἐπιφύσσετο αὐτῷ, καὶ διαδέκει ἐκ τῆς Φαρμακοσσίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ τῷ Φρυγὶ, καὶ ἄλλοις τισὶ τῶν πολυτελῶν· ἀκούων δὲ οἰμωζόλλων αὐτῶν, καὶ τὴν σκαλαιὰν τύχην ἀναμετρυμένων, γελᾷ τε, καὶ τίμπτας, καὶ τὰ πολλὰ

(a) *διδάσκοντας.*] He alludes to the case of Dionysius, already mentioned.

(b) *διελέγχων ἅπαντας.*] Socrates told the Athenian judges, when they sat upon his trial, "That the God, or Genius, "had commanded him to question all men, and convince "them of their ignorance of virtue." (Observe how like a person commissioned he speaks.) And again, he says, Οἷον δέ μοι δοκεῖ ὁ Θεὸς ἐμὶ τῇ πολεῖ ταύτῃ προστεθεικέναι, τοιοῦτον ὄντα ὡς ἡμᾶς ἐγείρων, καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκαστον ἐδὲν ἀνέρομαι. "As God seems to me to have placed me over "this city, being such a person, as I cannot cease to excite, "and persuade, and ubraid every single man." *Plat.* in Apolog. And it hath not been doubted, by many wise and learned Christians, that God raised him a light in the days of darkness; as he had so wonderfully enlightened his mind, that no man, of the Gentile world, ever before or after him shone forth with such clear evidence, and strong conviction, against the corruptions of mankind. It is, therefore, with me no question that God appointed and inspired him to be, in some measure, a *light to direct the* Gentiles.

ὕπτιος κατακείμενος ἄδει μάλα τραχείᾳ καὶ ἀπηνεῖ τῇ φωνῇ, τὰς εἰμωγὰς αὐτῶν (a) ἐπικαλύπτων, ὥστε ἀνιᾶσθαι τοὺς ἄνδρας, καὶ διασκέπτεσθαι μετοικεῖν, ἢ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν ἀρχῇ ἤλπιγες κινυρεῖσθαι κατὰ τῶν πλουσίων; MEN. Εὖγε ὑπεμνησας· καὶ γὰρ εἶδ' ὅπως περὶ τούτου λέγειν προθύμους, παμπολὺ ἀπεπλανήθην τοῦ λόγου. Διατρίβοντος γάρ μου παρ' αὐτοῖς, φρύαξαι οἱ (b) φρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν δὲ πολλοὺς συνιόντας, ἀναμιξας ἐμαυτὸν τοῖς πυκνοῖς εἰδὼς εἰς ἃ αὐτοὺς ἦν τῶν (c) ἐκκλησιαστῶν. Διωκήθη μὲν ὑπ' ἄλλου τελευταῖον δὲ τὸ περὶ τῶν πλουσίων. Ἐνεὶ γὰρ αὐτῷ κατηγόρητο πολλὰ δυνὰ, βία, καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ ἀδικία, τίλ[illegible] ἀναστὰς τις τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτο.

ψήφισμα.

" Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλούσιοι δρῶσι παρὰ τὸν βίον, " ἁρπάζοντες καὶ βιαζόμενοι, καὶ φάσλα τρόπου τῶν πενήτων καταφρο- " νοῦντες, δίδοκται τῇ (d) βουλῇ καὶ τῷ δήμῳ, ἐπειδὰν ἀποθάνωσι, τὰ " μὲν σώματα αὐτῶν κολάζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονη- " ρῶν· τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄνω εἰς τὸν βίον, κατακύεσθαι " εἰς τοὺς ὄνους, ἄχρις ἂν ἐν τῷ τοιούτῳ διαγάγωσι (e) μυριάδας ἐτῶν " πέντε καὶ εἴκοσιν, ὅσοι ἐξ ὧν γεγόμενοι, καὶ ἀχθοφορήσαντες, καὶ ὑπὸ " τῶν πενήτων ἐλαυνόμενοι. Τέντεῦθεν δὲ λοιπὸν, ἐξεῖναι αὐτοῖς " ἀποθανεῖν." — (f) " Εἶπε τὴν γνώμην Κρανίων Σκιλετίων[illegible],

(a) ἐπικαλύπτων.] Stephanus renders this word by *obscurans*, the propriety of which, to signify *drowning* a noise, I cannot see.

(b) φρυτάνεις.] See the notes upon *Conc. Deor.*

(c) ἐκκλησιαστῶν.] Ἐκκλησιαστὴς signifies, *one-of-the-assembly-of-the-people.* I know no exact corresponding term, used by the Romans. *Concionarius* signifies rather a *frequenter-of-*such-*assemblies*, than a *member* of one.

(d) βουλῇ καὶ δήμῳ.] See the notes upon *Conc. Deor.*

(e) μυριάδας.] Μυρίας signifies ten thousand; so that twenty-five times that will make two hundred and fifty thousand.

(f) Εἶπε τὴν γνώμην.] When any man offered a decree, or law, to be passed, either in the senate, or assembly of the

α Νεκυσιὼς, φυλῆς Ἀλιβαντιάδου."—Τοῦτο ἀναγνωσθέντος τῷ ψηφίσματος, (a) ἐπεψήφισαν μὲν αἱ ἀρχαὶ, ἐπιχειροτόνησε δὲ τὸ πλῆθος, καὶ ἐνεβριμήσατο ὁ Βρεμὼ, καὶ ὑλακτησεν ὁ Κέρβερος. Οὕτω γὰρ ἐλελήθει γέγραπται, καὶ κύριαι, τὰ ἀναγνωσθέντα.

13. Ταῦτα μὲν δή σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ ὅπως ἀφίγμην ἕνεκα, τῷ Τιμοσίῃ προσελθὼν, ἐκέτευον αὐτὸν τὰ παίδα διηγησάμενον, εἰπεῖν πρός με, ποῖόν τινα ἠγεῖτο τὸν ἄριστον βίον. Ὁ δὲ γελάσας (ἦσι δὲ τυφλόν τι γερόντιον, καὶ ὠχρὸν, καὶ λεπτοφωνον), "Ὦ τέκνον (φησὶ) τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν σοφῶν ἐγένετο, ὃ τὰ αὐτὰ γεγνωσκόντων ἑαυτοῖς. Ἀτὰρ ὁ Ὅμηρος λέγειν πρός σε ἀπείρηται γὰρ ὑπὸ τῆ Ῥαδαμάνθου. Μηδαμῶς, "(ἔφην) ὦ Πατέρειον· ἀλλ' εἰπὲ, καὶ μὴ περιΐδῃς με σῇ τυφλότερον "περιϊόντα ἐν τῷ βίῳ." Ὁ δὲ, δή με ἀπαγαγὼν, καὶ πολὺ τῶν ἄλλων ἀποστάσας, ἠρέμα προσκύψας πρὸς τὸ ὠς φησιν. "Ὁ τῶν "(b) ἰδιωτῶν ἄριστος βίος καὶ σωφρονίστατος· ὡς τῆς ἀφροσύνης "παυσόμενον τὸ μιτιωρολογεῖν, καὶ (c) τέλη καὶ ἀρχὰς ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, *to propose that opinion*. The following proper names have here been occasionally made, and humourously adapted, by Lucian. I accordingly take the liberty to render Ἀλιβαντιάδος by the made word *exsanguana*, *the bloodless*. I would render the whole sentence thus, in English: *Skull*, the son of *Skeleton*, *a native of Ghostland*, of *the tribe of the bloodless*, proposed this decree—Ἀλιβαντίας, ab *a* priv. & λιβας *gutta*, vel *humor*.

(a) ἐπεψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted *for* the question, he put his white pebble into the urn, placed for that purpose in the assembly; if *against* it, the black one, See *Pott*. Antiq.

(b) Ἰδιωτῶν.] *Plain unlearned men*.

(c) τέλη καὶ ἀρχὰς.] The *ends* for which the world was made, and the *principles* out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

" καὶ (a) κατακρύσας τῶν (b) σοφῶν τούτων συλλογισμῶν, καὶ τὰ
" τοιαῦτα λῆρον ἡγησάμενος, τοῦτο μόνον ἐξ ἅπαντος δηλώσας, ὅτι, τὸ
" σωφρονεῖν εὖ ζῆμενος, σαφεστέρας γελᾶν τὰ πολλὰ, καὶ (c) περὶ
" μηδὲν ἰσπουδακώς." (d) Ὡς εἰπὼν, φάλιν ἄρξο κατ' Ἀσφοδιλλᾶν
5 λειμῶνα..'

14. Ἐγὼ δὲ (καὶ γὰρ ἤδη ὀψὲ ἦν), " Ἄγε δὴ, ὦ Μιθροβαρζάνη,
" (φημὶ) τί διαμέλλομεν, καὶ οὐκ ἄπιμεν οἴκοθεν εἰς τὸν βίον;" Ὁ δὲ
πρὸς ταῦτα, " Θάρρει, (φησὶν) ὦ Μένιππε, ταχεῖαν γάρ σοι καὶ
" ἀπρόφασιστον ἐποδείξω ἀτραπόν." Καὶ δὴ ἀπαγαγών με πρός τι
10 χωρίον τῇ ἄλλῃ ζοφερώτερον, δείξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι
καὶ λιπτὸν ὥσπερ διὰ κλειθρίας ἰσρέον φῶς, " Ἐκεῖνο (ἔφη) ἐστὶ τὸ
" ἱερὸν τῆς Τροφωνίου, κἀκεῖθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην
ἴθι ἀνίθι, καὶ εὐθὺς ἔσῃ ἐπὶ τῆς Ἑλλάδος." Ἡσθεὶς δὲ τοῖς εἰρημένοις
ἐγὼ, καὶ τὸν Μάγον ἀσπασάμενος, χαλεπῶς μόλα διὰ τῆς τρημάτου
15 ἀνερπύσας, ὡς οἶδ' ὅπως, ἐν Λεβαδείᾳ γέγονα.

(a) Κατακρύσας.] Stephanus shews that κατακρύω usually governs a genitive case, probably of the preposition κατὰ, *contra*, in composition.

(b) σοφῶν συλλογισμῶν.] *The cunning arguments*, or *sophisms*, upon which the philosophers so much valued themselves.

(c) περὶ μηδὲν ἰσπουδακώς.] This is a very comprehensive sentiment, and, no doubt, was Lucian's own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) Ὡς εἰπὼν, &c.] *Odys.* xii.

ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοποῦντες.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γιλᾶς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν, δεῦρο ὑπελήλυθας ἐς τὴν παρῆσαν ἡμέραν, ὃ παυ εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασι; ΧΑΡ. Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων ἕνεκά εἰσι, πάντες οἰμώζοντες κατιόντες παρ' ἡμᾶς· ἐδοκεῖ γὰρ αὐτοῖς ἀδακρυτι διάπλουσιν. Αἰτησάμενος ἐν παρὰ τοῦ ἄδου καὶ αὐτὸς ωπερ καὶ ὁ Θετταλὸς ἐκεῖνος (a) νεανίσκος, μίαν ἡμέραν λειπόντως γενεσθαι, ἀνελήλυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δέον ἐντετυχηκέναι σοι· ξυναγήσεις γὰρ ἐὐ οἶδ' ὅτι με ξυμπεριενεγκών. καὶ διξεις ἕκαστα, ὡς ἂν εἰδὼς ἅπαντα. ΕΡΜ. Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος (b) τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν. Ὁ δὲ ἐξύθυμός τέ ἐστι, καὶ δεῖδια μὴ βραδύναλά με, ὅλον ὑμέτερον ἐόντ' εἶναι, παρακλῆς τῷ ζόφῳ· ἢ ὅπερ τὸν Ἥφαιστον πρώην ἐποιησε, ῥιψῆ κἀμὲ τεταγὼς τῆς ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ. Περιόψει ἔν με (d) ἄλλως πλανώ-

(a) *νεανίσκος.*] *Protesilaus.* See your dictionary for him.

(b) *τῷ ἄνω Διΐ.*] *To* Jove *above.* Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(c) *οἰνοχοῶν.*] Alluding to Vulcan's hobbling manner of helping the Gods to nectar; which was so humourous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which Jupiter and Juno were then engaged. *Hom.* Il. i.

(d) *ἄλλως.*] *Frustra* is an odd signification of *ἄλλως.* Perhaps, it is used in this sense, from the common meaning, *aliter;* because, when a man doth any thing *otherwise* than it ought to be doue, he may justly be said to do it *in vain.* Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's Phædo. Ταῦτά μοι δόκω ἄλλως λέγειν, "Hæc "mihi videor frustra dicere."

μενον ὑπὲρ γῆς, καὶ ταῦτα, ἑταῖρε, καὶ ξύμπλους, καὶ συνδιάκτορος ὤν; Καὶ μὴν καλῶς εἶχεν, ὦ παῖ Μαίας, ἐκεῖνον γὲ σε μεμνῆσθαι, ὅτι μηδὲ πώποτέ σε ἢ ἀνιᾶν ἐκέλευσε, ἢ πρόσκοπον εἶναι· ἀλλὰ σὺ, μὲν ῥίγιστε ἐπὶ τῷ καταγρώματος ἐκταθείς, ὅμως ὅτου καρτερὸς ἔχων ἦ, εἴ τινα λάλον νεκρὸν εὕροις, ἐκεῖνος σαρ' ὅλον τὸν σκῶν διαλίγῃ· ἐγὼ δὲ σφισοῦτης ὢν, τὴν δικαιοσύνην ἕλκων, ἐρίττω μόνος. Ἀλλὰ πρὸς τῷ πατρὸς, ὦ φίλτατον Ἑρμήδιον, μὴ καταλίπῃς με· περιμένησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι κἀ ἰδὼν ἐπανέλθοιμι. Ὡς ἦν με σὺ ἀφῇς, ἐδὲν τῶν τυφλῶν διοίσω. Καθάπερ γὰρ ἐκεῖνοι σφάλλονται διαλαθόμενοι ἐν τῷ σκότῳ, ὅτου δὴ κἀγὼ σοι σκάλιν ἀμελλυνοῦμαι πρὸς τὸ φῶς. Ἀλλὰ δὸς, ὦ Κυλλήνιε, μοι ἐς ἀεὶ μείνασθαι τὴν χάριν. ΕΡΜ. Τυτὶ τὸ σεᾶγμα πληγῶν αἴτιον κατασήσταί μοι. Ὁρῶ γὲν ἤδη τὸν μισθὸν τῆς περιηγήσεως ἐκ ἀκόνδυλον πανδάπασιν ἡμῖν ἐσόμενον. Ὑπεργητέον δὲ ὅμως· τί γὰρ ἂν κἀ πάθῃ τις, ὁπότε φίλος τις ὢν βιάζοιτο; Πάνυ μὲν ἴσ σε ἰδεῖν καθ' ἕκασον ἀκριβῶς ἀμήχανόν ἐστιν, ὦ σοφώτατε· πολλῶν γὰρ ὢν ἐτῶν ἡ διατριβὴ γένοιτο. Εἶτα ἐμὲ μὲν ἀποκηρύττεσθαι δεήσει, καθάπερ ἀποδρᾶναι ἀπὸ τῦ Διός· σὲ δὲ κἀ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῦ θανάτυ ἔργα, κἀ τὴν τῦ Πλούτωνος ἀρχὴν (a) ζημιῶν, μὴ νεκραγωγῆσαι πολλῆ τῷ χρόνῳ. Καὶ ὁ τελώνης Αἰακὸς ἀγανακτήσει, μηδ' ὁβολὸν ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἐδῷς, τῦτ' ἤδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὦ Ἑρμῆ, ἐπινόει τὸ βέλτιστον. Ἐγὼ δὲ ἐδὲν οἶδα τῶν ὑπὲρ γῆς, ξένος ὤν. ΕΡΜ. Τὸ μὲν ὅλον, ὦ Χάρων ὑψηλῷ τινος ἡμῖν ἔδει χωρίῳ, ὡς ἀτ' ἐκείνῳ πάνυ' ἴδοις. Σοὶ δὲ, εἰ μὲν ἐς τὸν ἀρανὸν ἀνιλθεῖν δυνατὸν ἦν, ἐκ ἂν ἔκαμνον· ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπασα καθεώρας. Ἐπεὶ δὲ ἡ θέμις εἰδώλοις ἀεὶ ξυνόντα ἐπισατεύειν τῶν βασιλείων τῷ Διός, ὥρα ἡμῖν ὑψηλόν τι ὄρος περισκοπεῖν. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ἅτερ εἴωθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; Ὁπόταν γὰρ τὸ πνεῦμα καταιγίσαι πλαγίᾳ τῇ ὀδόντι ἐμπέσῃ, καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κιλεύετε τὴν (b) ὀθόνην σείλαι, ἢ ἐνδῦναι ὀλίγον τῷ

(a) ζημιῶν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σὲ δὲ κἀ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῦ θανάτυ ἔργα, μὴ νεκραγωγῆτε πολλῷ τῷ χρόνῳ, κἀ τὴν τῦ Πλούτωνος ἀρχὴν ζημιώσει. According to which reading I have also rendered it.

(b) ὀθόνην σείλαι.] *To furl the sail.*

(a) σοδὸς, ἢ συνεκβαλεῖν τῷ πνεύματι. Ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὰ βέλτιω. Κατὰ ταὐτὰ δὲ κ᾽ σὺ πράττοι, ὁπόσα καλῶς ἔχειν νομίζεις συνιέντος γέ ὤν. Ἐγὼ δὲ, ὥσπερ ἐπιβάτας νόμος, σιωπῇ καθεδοῦμαι, πάντα πειθόμενος κελεύοντί σοι. ΕΡΜ. Ὀρθῶς λέγεις, αὐτὸς γὰρ ἴσομαι τί ποιητέον, κἀξευρήσω τὴν ἱκανὴν σκοπήν. Ἆρ᾽ ἂν ὁ Καύπασος ἐπιτήδειος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἀμφοῖν ὁ Ὄλυμπος ἐκείνοσι; Καί τοι ὑ φαῦλόν τι ἀνεμνήσθην ἐς τὸν Ὄλυμπον ἀπιδών· συσκαμεῖν δέ τι κ᾽ ὑπεργῆσαι κ᾽ σὲ δεῖ. ΧΑΡ. Πρόσατλε· ὑπεργήσω γὰρ ὅσα δυνατά.

3. ΕΡΜ. Ὅμηρος ὁ ποιητής φησι τὲς (b) Ἀλωΐδω υἱέας, δύο κ᾽ αὐτὲς ὄντας ἔτι παῖδας, ἐθελῆσαί ποτε τὴν Ὄσσαν ἐκ βάθρων ἀνασπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ᾽ αὐτῇ, ἱκανὴν ταύτην κλίμακα ἕξειν οἰομένους κ᾽ περόσασιν σφὲς τὸν ἀρανόν. Ἐκείνω μὲν ὖν τὼ μειρακίω (ἀτασθάλω γὰρ ἦσην) δίκας ἐτίσαντην. Νὼ δὲ (ὑ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βωλεύομεν) τί ἀχὶ οἰκοδομεῖμεν κ᾽ αὐτοὶ καλὰ τὰ αὐτὰ ἐπικυλινδοῦντες ἐπάλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ᾽ ὑψηλοτέρω ἀκριβιεῖσθαι τὴν σκοπήν; ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῆ, δύ᾽ ὄντες ἀναβῆσθαι, ἁράμενοι τὸ Πήλιον ἢ τὴν Ὄσσαν; ΕΡΜ. Διὰ τί δ᾽ ὐκ ἂν, ὦ Χάρων; Ἢ ἀξιοῖς ἡμᾶς ἀγεννεστέρως εἶναι τοῖν βρεφυλλίοιν ἐκείνοιν, κ᾽ ταῦτα, Θεὸς ὑπάρχοντας; ΧΑΡ. Οὔκ· ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλαυχίαν ἔχειν. ΕΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἶ, ὦ Χάρων, κ᾽ ἥκιστα ποιητικός. Ὁ δὲ γενάδας Ὅμηρος ἀπὸ δυοῖν στιχοίν αὐτίκα ἡμῖν ἀμῶς ἐποίησε τὸν ἀρανόν, ὕτω ῥᾳδίως συνέλαβεν τὰ ὅρη. Καὶ θαυμάζω εἴ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἄτλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἰς ὦν φέρει, ἀνέχων ἡμᾶς ἅπαντας. Ἀκούεις δὲ ἴσως κ᾽ τᾶ ἐμᾶ ἀδελφᾶ πέρι, τᾶ Ἡρακλέος, ὡς διαδεξαιτό ποτε αὐτὸν ἐκεῖνον τὸν Ἄτλαντα κ᾽ ἀναπαύσειε πρὸς ὀλίγον τᾶ ἄχθος, ὑποθεὶς ἑαυτὸν φορτίῳ. ΧΑΡ. Ἀκέω κ᾽ ταῦτα. Εἰ δὲ ἀληθῆ ἐστι, σὺ ἄν, ὦ Ἑρμῆ, κ᾽ οἱ ποιηταὶ εἰδῆτε. ΕΡΜ. Ἀληθέστατα, ὦ Χάρων· ἢ τιν᾽ γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοιντο ἄν;—Ὥστε ἀναμοιχλεύωμεν τὴν Ὄσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος κ᾽ ὁ ἀρχιτέκτων Ὅμηρος,

Αὐτὰρ ἐπ᾽ Ὄσσῃ Πήλιον εἰνοσίφυλλον.

(a) σοδὸς.] Πῆς is used to signify that *rope* by which the lower corner of a sail is managed, called, in English, the *sheet*. The Latins also called this rope, *pes:*

Una omnes fecere pedem. *Virg. Æn.* v.

(b) Ἀλωΐδω υἱέας.] *Otus* and *Ephialtes*.

—Ὁρᾷς, ὅπως ῥᾳδίως ἅμα καὶ ποιητικῶς ἐξειργασάμεθα; Φέρε ὅτι ἀνωθὲν ἴδω, ἢ καὶ ταῦτα ἱκανά, ἢ ἱστοποδομεῖν ἔτι δεήσει.—Παπαῖ· Κάτω ἔτι ἰσμὲν ἐν τῇ ὑπωρείᾳ τὴν ἠραιᾶ· ἀπὸ μὲν γὰρ τῶν ἑώων, μόγις Ἰωνία καὶ Λυδία φαίνεται. Ἀπὸ δὲ τῆς ἑσπέρας, ὁ πλέων Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκτώων, (a) τὰ ἐπὶ τάδε τοῦ Ἴστρου μόνα. Κἀκεῖθεν ἡ Κρήτη ὁ πάνυ σαφῶς. Μετακινητέα ἡμῖν, ὦ σοφώτατε, καὶ ἡ Οἴτη, ὡς ἔοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν· ὅρα μόνον μὴ λειπλότερον ἐξεργασώμεθα τὸ ἔργον, ἀπομηκύνοντες πέρα τῷ πιθανῷ, εἶτα συγκαταῤῥιφέντες αὐτῷ σκιρρᾶς τῆς Ὁμήρου οἰκοδομητικῆς περιαθῶμεν, ξυνῃρισμένοι τῶν κρανίων. ΕΡΜ. Θαῤῥεῖ· ἀσφαλῶς γὰρ ἕξει ἀπαντᾶ· μετατιθεὶς τὴν Οἴτην, ἐπικυλινδείσθω καὶ ὁ Παρνασσός. Ἰδὼ, ἐπάνειμι αὖθις. Εὖ ἔχει, πάντα ὁρᾷ. Ἀναβαινε ἤδη καὶ σύ. ΧΑΡ. Ὄρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· ὁ γὰρ ἐπὶ μικρὰν μὲ ταύτην τὴν μηχανὴν ἀναβιβάζεις.

ΕΡΜ. Εἶγε μὲν ἰδοῦ ἰδοὺ, ὦ Χάρων, ἄπαντα, ὃν ἕνα δὲ ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι. Ἀλλ' ἔχε μου τῆς δεξιᾶς, καὶ φείδου μὴ κατὰ τὸ ὀλισθηρὸν πατεῖν. Εὖγε ἀνελήλυθας καὶ σύ. Καὶ ἐπεὶπερ δικόρυμβόν ὁ Παρνασσός ἐστι, μίαν ἑκάτερον ἄκραν ἐπιλαβόμενοι, καθεζώμεθα. Σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

4. ΧΑΡ. Ὁρῶ γῆν πολλὴν καὶ (b) λίμνην τινὰ μεγάλην περιῤῥέουσαν, καὶ ὄρη, καὶ ποταμούς, τὸν Κωκυτὸν, καὶ Πυριφλεγέθοντα μειζονας· καὶ ἀνθρώπους πάνυ σμικρούς, καί τινας φωλεοὺς αὐτῶν. ΕΡΜ Πόλεις ἐκεῖναί εἰσιν, ὃς φωλεοὺς εἶναι νομίζεις. ΧΑΡ Οἶσθα, ὦ Ἑρμῆ, ὡς ἡδὺν ἡμῖν πέπραται; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Καταλίφ, καὶ τὴν Οἴτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ ὑψηλοῦ ὁρῶ. Ἐβουλόμην δὲ ἐ σαφέστερον, καὶ ὄρη αὐτὰ μόνον, ὥσπερ ἐν γεγραμμένοις ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς, καὶ ἃ πράττουσι, καὶ οἷα λέγουσιν· ὥσπερ ὅτε μοι τὸ πρῶτον ἐνύχιον εἶδες γελῶντα, καὶ ἤρου με, ὅ, τι γελάοιμι; Ἀκούσας γάρ τινος, ἡσθην ἐς ὑπερβολήν. ΕΡΜ. Τί δὲ τοῦτ' ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τάδε τοῦ Ἴστρου.] *The*-places-*upon*-*these*-hither-parts *of the* Ister; that is, "next to him, as he stood." For the article ὁ, with the syllable δὶ, as ὅδε, ἥδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like ὅστος; as, ἐν τῇδε τῇ πολεῖ, *in hac urbe*.

(b) λίμνην τινὰ.] Charon, very naturally, calls the whole ocean a *kind of a lake*, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

δεῖπνον, οἶμαι, κληθείς, ὑπό τινων τῶν φίλων, "Ἐς τὴν ὑστεραίαν "μάλιστα ἥξω," ἔφη, κἀμταξὺ λέγοντος ἀπὸ τοῦ τίγρις ποταμὸς ἐκπεσοῦσα, ἐκ οἱᾶ ὅτε κινήσαντος, ἀπέκτεινεν αὐτόν. Ἐγίλασε δὲν ἐκ ἐπιτηδείσαντος τὴν ὑποσχέσιν. Ἔοικα δὲ κἀγὼ νῦν ὑπεκταθῆσεσθαι, ὡς μᾶλλον βλέποιμι κἀκούοιμι. ΕΡΜ. Ἔχ' ἀτρέμας. κἀγὼ τοῦτο γὰρ ἐγὼ ἐάσομαί σοι. κἀξυδερκέστατον ἐν βραχεῖ ἀποφανῶ, πᾶς' Ὁμήρου τινὰ κἀπὸ πρὸς τοῦτο ἐποδὴν λαβόν. Κἀκεῖθεν ὑπὸ τὰ ἴπνη, μεμνησο μηκέτι ἀμφιλυώτιον, ἀλλὰ σαφῆς σαῦλα ἐρᾶν. ΧΑΡ. Λέγε μόνον. ΕΡΜ.

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
Ὄφρ' εὖ γιγώσκῃς ἠμὲν θεὸν ἠδὲ κἀνδρα.

ΧΑΡ. Τί ἐστιν; ΕΡΜ. Ἥδη ὁρᾷς; ΧΑΡ. Ὑπερφυῶς γε· Τυφλὸς ὁ Λυγκεὺς ἐκεῖνος, ὡς πρὸς ἐμέ· ὡστε σὺ τὸ ἐπὶ τούτῳ προδίδασκέ με, κἀπερείσω ἐρωτῶντι. Ἀλλὰ βούλει κατὰ τὸν Ὅμηρον κἀγὼ ἔρωμαί σε, ὡς μάθῃς ἃ δ' αὐτὸς ἀμελεῖ ὅτι με τῶν Ὁμήρου; ΕΡΜ. Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου ἰδίσαι, ναίτης ἀεὶ κἀπόσωπος ὤν; ΧΑΡ. Ὁρᾷς; Ὀνειδίσαιν τοῦτο ἐς τὴν τίχην· ἐγὼ δὲ ὀπίσω ἀπεπόρευμαι αὐτὸν ἀποθανόντα, πολλὰ βεβιωκότα καὶ πάσας, ὡσὰν ἔτι μένοντα. Καίτοι χαμαὶ ἡμᾶς ἐμικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο ἄδειν ἐ σάνυ αἴσιόν τινα ᾠδὴν τοῖς πλέουσιν, "

(a) Ὡς ὁ Ποσειδῶν, &c.] I can make little sense of this language down to ναῦν, inclusive, as it stands, both here and in the best editions: for the third κἀ downward, instead of coupling a verb to what goes before, as the former κἀ's have done, unnaturally subjoins the participle κυκῶν to θυέλλας ἀρόβυνε; so that κυκῶν is not only absurdly used, in that respect, but also made a nominative case, to which there is no verb in the sentence, either expressed, or understood. To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above; as if Neptune had confused the sea with the verses spoken by Homer. The reading κυκῶν ἐκύκησε, and understanding ὑπὸ τῶν ἐπῶν, as following ἐμπεσὼν in the sense, would make just language and sense of the whole. Yet, I fear, that would be doing too great a violence to the text; because the alteration, from κυκῶν to ἐκύκησε, would be taking too much liberty. But, by throwing the parts of the sentence into the following form, which I have presumed to follow, in my translation, I find they will make both sense and grammar,

" ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ
" τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυνε,
" καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν," ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω
καὶ γνόφος ἐμπεσὼν, ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. "Οτε ἅπερ
καὶ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν βαυκαλιῶν τὰς πολλὰς (a) αὐτῇ
Σκύλλῃ, καὶ Χαρύβδει, καὶ Κύκλωπι. ΕΡΜ. Οὐ χαλεπὸν ἂν ἦν ἐκ
τούτου ἐμοῦ τι ὀλίγα (b) γὰν διαφυλάττειν.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ πάσας τὰς θυέλλας ὠρόθυνε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν, καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν· ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω καὶ γνόφος ἐμπεσὼν, ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the *gathering of the clouds* first; next to that, the *raising of the storms;* and then, the *confusion of the sea.* But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader's satisfaction, here set down the vulgar translation of the whole period, word for word; which is as follows: " Etenim postquam " cantilenam quandam navigantibus non admodum prospe- " ram neque salutarem fuisset auspicatus, carminum vi " impulsus Neptunus, et nubes convocavit, atque tridente " velut toryna (instrumento, quo in olla aliquid teritur et " agitatur inter coquendum) injecto, cum fluctuum procellas " excitavit, tum aliis multis turbis universum miscebat mare, " adeo ut parum abfuerat, quin tempestas, quæ una cum " densa caligine imminebat, navem nobis subvertisset." The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αὐτῇ Σκύλλῃ, &c.] Perhaps, the meaning is, " that he " vomited out many of his rhapsodies *along with Scylla* and " *Charybdis*, &c." that is, *along with* his descriptions of " these;" which meaning I prefer.

(a) γὰν.] Though this particle be in the best editions, yet I see no use of it here, since ἂν goes a little before.

ΧΑΡ. Εἰπὲ γάρ μοι·
Τίς γὰρ οὐ' ἐστι παύχιστος ἀνὴρ, ἠὺς τε, μέγας τε,
Ἔξοχος ἀνθρώπων κεφαλὴν ἠδ' εὐρέας ὤμους;
ΕΡΜ. Μίλων ἔστος ὁ ἐκ Κρότωνος ἀθλητής. Ἐπιτρέπουσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τῆ σταδίε μίσυ. ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμὲ, ὦ Ἑρμῆ, ἐπαινοῖεν, ὃς αὐτὸν σοὶ τὸν Μίλωνα μιᾶ' ὀλίγου ξυλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἥκῃ πρὸς ἡμᾶς ὑπὸ τῆ ἀμαχητότατα τῶν ἀγλαγωνισῶν καταπαλαισθεὶς τῆ θανάτε, μηδὲ ξυνὶς ὅπως αὐτὸν ὑποσκελίζει. Κἄτα εἰμώξεται ἡμῖν δηλαδὴ μεμνημένος τῶν σφάτων τότων, καὶ τῆ κρότε. Νῦν δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῇ τῆ ταύρε φορᾷ. Τί ἂν οἰηθῶμεν; Ἆρα (a) ἐλπίζειν αὐτὸν (b) καὶ τεθνήξεσθαί ποτε; ΕΡΜ. Πόθεν ἐκεῖνος θανάτε νῦν μεμνησόμενος ἂν ἐν ἀκμῇ τοσαύτῃ; ΧΑΡ. Ἔα τοῦτον ὑκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοντα, ὁπότ' ἂν πολίῃ, μηδὲ ἐμπίδα, ὐχ ὅπως ταῦρον ἴτι ἄραεσθαι δυνάμενον.

5. Σὺ δέ μοι ἐκεῖνο εἰπὲ, Τίς τε ἦρ' ὀδ' ἄλλος ὁ σεμνὸς ἀνήρ; ὐχ Ἕλλην ὡς ἔοικεν, ἀπὸ γοῦν τῆς στολῆς. ΕΡΜ. Κῦρος, ὦ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν πάλαι Μήδων ἐχόντων, νῦν Περσῶν ἤδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίων ἐναγχος ἔστος ἐκράτησε, καὶ Βαβυλῶνα παρεισήσατο· καὶ νῦν ἐλασείοντι ἐπὶ Λυδίαν ἔοικεν, ὡς καθελὼν τὸν Κροῖσον, ἄρχοι ἁπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ τῶ ποτε κακεῖνός ἐστιν; ΕΡΜ. Ἐκεῖνος ἀπόλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλῆν τεῖχος. Σάρδεις ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον; Βέλει ἀκόσωμεν αὐτῶν ὅ, τι καὶ λέγωσι; ΧΑΡ. Πάνυ μὲν ὖν.—ΚΡΟΙΣ. "Ὦ ξένε Ἀθηναῖε (εἰδὲς γάρ μοι τὴν πλοῦτον, "καὶ τὲς θησαυρὲς, καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην "πολυτέλειαν) εἰπέ μοι τίνα ἡγῇ τῶν πάντων ἀνθρώπων εὐδαιμονέστα-"τον εἶναι." ΧΑΡ. Τί ἆρα ὁ Σόλων ἐρεῖ; ΕΡΜ. Θαῤῥεῖ. Οὐδὲν ἀγενὲς, ὦ Χάρων. ΣΟΛ. "Ὦ Κροῖσε, ὀλίγοι μὲν εὐδαίμονες. Ἐγὼ

(a) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(b) καὶ] This particle, here, seems very odd. I know not how it comes in, except by understanding the sentence thus: "Is it, that he expects to *die also?* (That is) Must we "think that he expects to be, at any time, concerned with "*death too*, as he is, at present, engaged in the affairs of "this life?"

" δὲ ὧν οἶδα, Κλίσθιν, καὶ Βίτωνα ἡγοῦμαι εὐδαιμονιστάτους γενέσθαι,
" τὰς τῆς ἱερείας παῖδας." ΧΑΡ. Τῆς Ἀργείων φησὶν ἔτσι, τὰς
ἅμα πρώην ἀποθανούσας, ἐπεὶ τὴν μητέρα ὑποδύντες εἵλκυσαν ἐπὶ τῆς
ἁπήνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. "Ἐσω. Ἐχέτωσαν τὰ πρῶτα
" ἐκεῖνοι τῆς εὐδαιμονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλος
" ὁ Ἀθηναῖος, ὃς εὖ τε ἔπλου, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.
" Ἐγὼ δὲ, κἄθαρμα, ὦ σοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω
" οἶδα, Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκῃ τοῦ βίου· ὁ γὰρ θάνατος
" ἀκριβὴς ἔλεγχος τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαι-
" μόνως διαζῶναι." ΧΑΡ. Κάλλιστα, ὦ Σολων, ὅτι ἡμῶν ὐκ
ἐπιλέλησαι, (a) ἀλλὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περὶ
τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ἄμων
φέρουσι; ΕΡΜ. Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθησι, μισθὸν τῶν
χρησμῶν, (b) ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον. Φιλόμαντις δὲ
ἀνὴρ ἐκτέτακται. ΧΑΡ. Ἐκεῖνο γάρ ἐστιν ὁ χρυσὸς τὸ λαμπρὸν, ὃ
ἀποσείλῃ τὸ ὕπαχθον μετ' ἐρυθήματος· νῦν γὰρ πρῶτον εἶδον, ἀκμὴν

(a) ἀλλὰ τὸ πορθμεῖον, &c.] It seems to me strange language, to say, "That the *boat* should be the *judgment*." Nay, I doubt but it is nonsense. Therefore, κρίσιν must here signify κριτήριον, "that by which we can form a true "*judgment* of any thing," which I mean by *examen*, in my translation; though it is much to be doubted, whether κρίσις hath ever, elsewhere, been taken even in this sense. Grævius renders the whole thus: "Sed cymbam ipsam existimas "esse ubi de talibus judicium fieri necesse sit." But how can κρίσις signify, in his way, "Locus ubi judicium fieri "possit," without straining it very hard?

(b) ὑφ' ὧν καὶ ἀπολεῖται.] I know not how these *oracles* could *destroy Crœsus*, except it was by giving him hopes, or assurances, that no attempt upon him, or his kingdoms, should succeed: and no doubt but that, by such suggestions, they often flattered kings, who sent them great presents. Here, also, καὶ stands oddly: and, perhaps, here too the meaning is, "That these *oracles* not only engage him, at "present, but shall, *also*, be the cause of his *death*, by mak-"ing him too secure." Or, perhaps, rather, thus, "He "hath lost his *gold* by these *oracles*, and, in a little time, he "shall *also* lose his *life* by them."

ἀεί. ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ ἀοίδιμον ὄνομα, ᾧ στερεμάχητον. ΧΑΡ. Καὶ μὴν ὄχ ὁρῶ ἄ, τι ἀγαθὸν αὐτῷ πρόσεισιν. εἰ μὴ ἄρα τοῦτο μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό. ΕΡΜ. Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο, καὶ ἐπιβουλαὶ, καὶ λῃστήρια, καὶ ἐπιορκίαι, καὶ φόνοι, καὶ δεσμὰ, καὶ πλοῦς μακρὸς, καὶ ἐμπορίαι, καὶ δουλεῖαι. ΧΑΡ. Διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τῷ χαλκῷ διαφέρειν. Οἶδα γὰρ τὸν χαλκὸν, ὀβολὸν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάστοτε ἐκλέγων. ΕΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολύς· ὥστ' ὀλίγου ἐν πολλῷ τῷ βάθει οἱ μεταλλεύοντες ἀνορύττουσι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ ὥσπερ, ὥσπερ ὁ μόλυβδος, καὶ τἆλλα. ΧΑΡ. Δεινήν τινα λέγεις τῶν ἀνθρώπων τὴν (a) ἀβελτερίαν, οἳ τοσοῦτον ἔρωτα ἔχουσιν, ὠχρῷ, καὶ βαρίῳ κτήματι. ΕΡΜ. Ἀλλ' ὁ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐοῦν αὐτῷ φαίνεται, ὡς ἔρᾷς. Καταγελᾷ γὰρ τῷ Κροίσου καὶ τῆς μεγαλαυχίας τῷ βαρβάρῳ. Καὶ μοι δοκεῖν ἔρισθαί τι βέλτιστα αὐτόν. Ἐπακούσωμεν δή.

"7. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἴει γάρ τι διίσθαι τῶν πλη-
" θων τούτων τὸν Πύθιον; ΚΡΟΙΣ. Νὴ Δί· ὁ γάρ ἐστιν αὐτῷ ἐν Δελφοῖς
" ἀνάθημα ὑδὲν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον οἴει τὸν Θεὸν ἀπο-
" φαίνειν, εἰ πλήσειτο ἐν τοῖς ἄλλοις, καὶ πλίνθος χρυσᾶς; ΚΡΟΙΣ.
" Πῶς γὰρ οὔ; ΣΟΛ. Πολλήν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ
" ἀρανῷ, οὐ ἐκ Λυδίας (b) μετασίλλεσθαι τὸ χρυσίον διήσει αὐτὸς,
" ἢ ἐπιθυμήσει. ΚΡΟΙΣ. Πῦ γὰρ τοσοῦτον ἂν γένοιτο χρυσὸς,
" ὅσον πας' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρον δὲ φύεται ἐν Λυδίᾳ;
" ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ. Τῷ βελτίονι ἄρα ἐνδεεῖς ἐστε.
" ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος χρυσίου; ΣΟΛ. (c) Ἦν ἀπο-
" κρίνῃ μηδὲν ἀγαπακλῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.
" ΣΟΛ. Πότεροι, ἀμείνους οἱ σώζοντές τινας, ἢ οἱ σωζόμενοι πρὸς
" αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή. ΣΟΛ. Ἆρ' οὖν ἢν
" Κῦρος, ὡς λογοποιοῦσί τινες, ἐπὶν Λυδοῖς, χρυσᾶς μαχαίρας σὺ
" ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ
" σίδηρος δηλαδή. ΣΟΛ. Καὶ εἰγε μὴ τοῦτον παρεσκευάσατο,
" οἴχοιτο ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφή-
" μει, ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν οὖν ὕτω ταῦτα. Φαίην
" δὲ ἂν ἀμείνω τὸν σίδηρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκοῦν καὶ τῷ Θεῷ

(a) ἀβελτερίαν.] Ἀβελτερος (i. e. ὁ τὸ βέλτιον, sive βελτίω μὴ γιγνώσκων) signifies a *fool*. *Steph.*

(b) μετασίλλεσθαι] *Mittere-qui-advehant*. *Steph.*

(c) Ἦν ἀποκρίνῃ.] *If you would argue*. See the notes upon *Dial.* xxxi.

" κελλύνις σιδηρᾶς πλίνθους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις
" ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται· ἀλλ' ἢ τι
" χαλκὸν ἢν τε χρυσὸν ἀταθῆς, ἄλλοις μέν ποτε κτῆμα καὶ ἕρμαιον
" ἴσῃ ἀνατιθεικὼς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι
" τυράννῳ λῃῇ· τῷ δὲ Θιῷ ὀλίγον μέλει τῶν σῶν χρυσοπωλῶν.
" ΚΡΟΙΣ. Αἰεί σύμμαχῷ πλέτῳ προσπολεμεῖς, καὶ φθονεῖς." ΕΡΜ.
Οὐ φέρει ὁ Λυδὸς, ὦ Χάρων, τὴν παῤῥησίαν, καὶ τὴν ἀλήθειαν τῶν
λόγων· ἀλλὰ ξίνον αὐτῷ δοκεῖ τὸ πρᾶγμα, πέντε ἀνθρώπος ἐκ
ὑποπλήσασι, τὸ δὲ (a) παρισάμενον ἐλευθέρως λέγειν. Μεμνήσεται
δ' ὅν μικρὸν ὕστερον τῦ Σόλωνος ὅταν αὐτὸν δέῃ ἀλόντα ἐπὶ τὴν πυρὰν
ὑπὸ τῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθῦς πρώην ἀναγινωσκόσης τὰ ἐκάστῳ ἐπικεκλωσμένα. Ἐν οἷς καὶ ταῦτ' ἐγέγραπτο,
" Κροῖσον μὲν ἁλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκείνησι τῆς
" Μασσαγέτιδος ἀποθανεῖν." Ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τῷ ἵππῳ
τῷ λευκῷ ἐξελαύνουσαν; ΧΑΡ. Νὴ Δία. ΕΡΜ. Τόμυρις ἐμὴ
ἐστὶ· καὶ τὴν κεφαλήν γε ἀποτεμοῦσα τῷ Κύρου αὖτη ἐς ἀσκὸν ἐμβαλοῦ
πλήρη αἵματος. Ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτῷ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, καὶ μυρίᾳ
(b) σφαλεὶς ἔν τε Λιβύῃ καὶ Αἰθιοπίᾳ, τὸ τελευταῖον μανεὶς ἀποθανεῖται, ἀποκλείνας τὸν Ἆπιν. ΧΑΡ. Ὦ σολλῶ γέλωτος. Ἀλλὰ
νῦν τίς ἂν αὐτὸς προσβλέψειεν ὕτως ὑπερφρονοῦντας ὧν ἄλλων;
Ἢ τίς ἂν πιστεύσειεν, ὡς μετ' ὀλίγον ὗτος μὲν αἰχμάλωτος ἔσται,
ὗτος δὲ τὴν κεφαλὴν ἕξει ἐν ἀσκῷ αἵματος;

8. Ἐκεῖνος δὲ τίς ἐστιν, ὦ Ἑρμῆ, ὁ τὴν σορὸν ἐφεσρίδα
ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι,
τὸν ἰχθῦν ἀνατιμᾶν.

Νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τίς εὐχεται εἶναι;

(a) παρισάμενον] Ut παρισάσθαι dicitur pro *in mentem venire*, ita παρισάναι pro *menti alicujus indere*. *Steph.*

(b) σφαλεὶς.] Properly, *tripped up*. Hence, it is used to signify a person *overthrown in his projects*. I, therefore, render it, *incepti frustratus*. The part of Cambyses's history here alluded to is that of his having, first, destroyed the temple of Apis, and the other Egyptian gods, and, then, sent a great army to Libya, to demolish the famous temple of Ammon; which army was entirely lost, in the sandy deserts of that country, by which he was σφαλεὶς, *overthrown in his projects*. See *Herod.* Lib. ii. and *Justin*, Lib. i.

ΕΜΡ. Εὖγε (a) παραδεῖς, ὦ Χάρων· ἀλλὰ (b) Πολυκράτην ὁρᾷς τῶν Σαμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ κἂν ἔτ' αὐτὸν ὑπὸ τῶν παρεσῶν οἰκέτῶν Μαιανδρίῳ προδοθεὶς Ὀροίτῃ τῷ σατράπῃ, (c) ἀνασκολοπισθήσεται, ἄθλιον ἐπισὼν τὴν εὐδαιμονίαν ἐν ὀλίγῳ τῷ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα. ΧΑΡ. Εὖγε, ὦ Κλωθοί· γενικῶς κἂν αὐτὲς, ὦ βελτίστη, κἂν τὰς κιφαλὰς ἀπότιμε, κἂν ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὅτι. Ἐν τοσούτῳ δὲ ἐπαιρέσθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι. Ἐγὼ δὲ γελάσομαι τότε γνοφίας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκιφιδίῳ, μήτε σορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσῆν καμίζοντας.

9. ΕΡΜ. Καὶ τὰ μὲν τούτων ὧδε ἴξει.—Τὴν δὲ πληθὺν, ὦ Χάρων, ὁρᾷς, τοὺς πλείοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαιτοῦντας; ΧΑΡ. Ὁρῶ ποικίλην τινὰ τύρβην, κἂν μεσὸν παραχῆς τὸν βίον, κἂν τὰς (d) πόλεις γε αὐτῶν ἐοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν (e) ἴδιόν τι κέντρον ἔχει, κἂν τὸν πλησίον κεντεῖ. Ὀλίγοι δέ τινες, ὥσπερ σφῆκες, ἄγυσι,

(a) παραδεῖς] Παραδέω signifies, to *make verses*, in *mimickry* of another man's, for the sake of *humour*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's Odyssea hath, from

Ἄνδρά μοι ἔννεπε μοῦσα πολύτροπον,——

Been *burlesqued* to

Ἄνδρά μοι ἔννεπε μοῦσα πολύκροτον,—

πολύτροπος signifying *much versed in the knowledge of the world;* but πολύκροτος, *much clapped*, or *applauded*.—The *burlesque*, in Νῆσα ἐν ἀμφιρύτῃ—βασιλεὺς δέ τις εὔχεται εἶναι, seems to me to consist in Charon's patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτης, in Dial. xxxii.

(c) ἀνασκολοπισθήσεται.] *Palo-infixus-tolletur. Steph.*

(d) πόλεις σμήνεσιν ἐοικυίας.] The meaning is, that the *people* of the cities are like *swarms* of bees.

(e) ἴδιόν τι κέντρον.] *Some peculiar sting;* by which is meant, that *particular* way each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

καὶ φέρουσι τὸν (a) ὑποδίσιρον. Ὁ δὲ περιπετόμενος αὐτὸς ἐκ τ' εὐδαιμόνος ὅτου ὄχλος τίνες εἰσίν; ΕΡΜ. Ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄνοιαι καὶ ἡδοναί, καὶ φιλαργυρίαι, καὶ ὀργαί, καὶ μῖσος, καὶ τὰ τοιαῦτα. Τούτων δὲ ἡ ἀγνοια μὲν κάτω ξυναναμέμικται αὐτοῖς καὶ ξυμπολίτευταί γε νὴ Δία, καὶ τὸ μῖσος, καὶ ἡ ὀργή, καὶ ζηλοτυπία, καὶ ἀμαθία, καὶ ἀπορία καὶ φιλαργυρία. Ὁ φόβος δὲ καὶ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐμπίπτων, ἐκπλήττει τινάς, καὶ ὑποστήσσειν ἀναγκάζει· αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὁπότ' ἄν μάλιστα οἰηταί τις ἐπιλήψεσθαι αὐτῶν ἀναπτάμεναι οἰχονται, ἀκριβῶς ἀποδιδράσκουσαι· ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὁρᾷς ὑπὸ τῷ ὕδατι. Ἦν δ' ἀτενίσῃς, κατόψει καὶ μοίρας ἄνω ἐπικλωθούσας ἑκάστῳ τὸν (b) ἄτρακτον, ἀφ' ἧς ἠρτῆσθαι ξυμβαίνει ἄπασι ἐκ λεπτῶν νημάτων. Ὁρᾷς ταῦτα καὶ ἀραχνιά τινα καταβαίνοντα ἐφ' ἑκάστου ἀπὸ τῶν ἀτρακτων; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν ἑκάστῳ νῆμα ἐπιπλεγμένον γε τὰ πολλά· τοῦτο μὲν ἐκείνῳ, ἐκεῖνο δὲ ἄλλῳ. ΕΡΜ. Εἰκότως, ὦ Πορθμεῦ· εἱμαρται γὰρ ἑκείνῳ μὲν ὑπὸ τούτῳ φονευθῆναι, τοῦτο δὲ ὑπ' ἄλλου· καὶ κληρονομῆσαι γε τοῦτον μὲν ἐκεινο, ὅτῳ ἂν ἡ μικρότερον τὸ νῆμα· ἐκεῖνον δ' αὖ τοῦτο τοιοῦτό γάρ τι ἡ (c) ἐπιπλοκὴ δηλοῖ. Ὁρᾷς δ' ἂν ὑπὸ λεπτῷ κρεμαμένους ἅπαντας; Καὶ (d) ὅτος μὲν ἀναστασιάζει ἄνω μετέωρός ἐστι, καὶ μετὰ μικρὸν καταπίσων. ἀπορράγεντος τοῦ λίνου, ἐπιπεσὼν μηκέτι ἀνίσχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται· ὅτος δὲ ὀλίγου ἀπὸ γῆς αἰωρήμενος, ἢν καὶ σίσῃ ἀψοφητὶ κύσεται, μόγις καὶ τοῖς γύτοσιν ἐξακουσθήσεται τοῦ σώματος. ΧΑΡ. Παίγνια ταῦτα, ὦ Ἑρμῆ.

10. ΕΡΜ. Καὶ μὴν ὀλίγου ἔχοις ἂν κατὰ τὴν αἰδίαν ὅπως ἐσὶ καταγέλαστα, ὦ Χάρων· καὶ μάλιστα αἱ ἄγαν σπεῦδαί αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι, ἀναρπάσας γε[νομένας ὑπὸ τοῦ βελτίσου

(a) ὑποδίσιρον.] *Debiliorem:* ab ὑποδιόμαι, *egeo.* Steph.

(b) ἄτρακτον.] Not the *distaff*, as some are apt to think, but the *spindle.*

—— *teretem versabat pollice fusum.* *Ovid.* and

—— *Dixerunt, currite, fusis.* *Virg.*

Which cannot agree to *distaffs*, that are always fixed, having whatever is to be spun tied upon them.

(c) ἐπιπλοκὴ.] I chuse to render this word *implexus*, *the tying-on* of the threads upon the heads of mortals.

(d) ὅτος.] Meaning a *great-man*, whose death (as we are apt to say) *makes a great noise.*

θανάτου. Ἀγγελοι δὲ αὐτῷ, καὶ ὑπηρέται μάλα πολλοί, ὡς ὁρᾷς, (a) ἠπίαλοι, καὶ πυρετοὶ, καὶ φθόαι, καὶ περιτετυμπανίαι, καὶ ξίφη, καὶ λῃστήρια, καὶ κάνναβις, καὶ διψάδες αἱ, καὶ τύραννοι, καὶ τέτανοι· οἷς ὅλως αὐτὸς εἰσέρχεται, ἐς ἂν εὖ πράξωσιν. Ὅταν δὲ σφαλῶσι, πολὺ τὸ "Οἰμοι τοί" καὶ "Αἰ, αἰ," καὶ "Ὤμοι μοι." Εἰ δ' ἐξ ἀρχῆς ἐνενόουν ὅτι θνητοί τέ εἰσιν αὐτοὶ, καὶ ὀλίγον τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπίασιν, ὥσπερ ἐξ ὀνείρατος, πάντα ὑπὲρ γῆς ἀφέντες ἔζων τε ἂν σωφρονέστερον, καὶ ἧττον ἠτιῶντο ἀποθανόντες· νῦν δὲ ἐς ἀεὶ ἐλπίσαντες χρήσθαι τοῖς παροῦσι, ἐπειδὰν ἐπισὰς ὁ ὑπηρέτης καλῇ καὶ ἀπάγῃ, θεοῖς τε τῷ πυρετῷ, ἢ τῇ φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγήν. (b) Ἤ, τί γὰρ ἂν ἄλλο ποιήσειεν ἐκεῖνος, ὁ τὴν οἰκίαν σπουδῇ οἰκοδομούμενος, καὶ τὰς ἐργάτας ἐπιστρέχων, εἰ μέλλοι ὅτι ἡ μὲν, ἔξει τέλος αὐτῷ, ὁ δὲ, ἄρτι ἐπιθεὶς τὸν ὄροφον ἀπιοι, τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειτήσας αὐλιος ἐν αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἀῤῥενα παῖδα ἔτεκεν αὐτῷ ἡ γυνὴ, καὶ φίλους διὰ τοῦτο ἑστιῶν. καὶ τἄνομα τὸ πατρὸς τιθέμενος. εἰ ἠπίστατο ὡς ἐπαίστης γενόμενος ὁ παῖς τεθνήξεται, ἆρα ἂν σοι δοκῇ χαίρειν ἐπ' αὐτῷ γενομένῳ; Ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχεῖν ἐπὶ τῷ παιδὶ ἐκεῖνον ὁρᾷς τὸν τῆς ἀθλητῆς πατέρα. τῷ Ὀλυμπιονεικηκότος· τὸν γείτονα δὲ τὸν ἐκπομιζοῦσα τὸ παιδίον οὐχ ὁρᾷς, οὐδὲ οἶδεν ἀφ' οἵας αὐτῷ κρόκης ἐκρέματο. Τὰς μὲν γὰρ περὶ τῶν ὅρων διαφερομένας ὁρᾷς ὅσοι εἰσὶ, καὶ τὰς ξυναγειρούσας τὰ χρήματα, εἶτα πρὶν ἀπολαῦσαι αὐτῶν καλυμένας ὑπ' ὧν εἶπον, ἐπιόντων ἀγγέλων τε, καὶ ὑπηρετῶν; ΧΑΡ. Ὁρῶ παῖπαῖ ταῦτα. καὶ πρὸς ἐμαυτὸν ἐγὼ ἐννοῶ, τί τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, ὃ στρέμενοι ἀγανακτοῦσιν.

11. ΕΡΜ. Ἦν γῶν τὰς βασιλέας ἴδῃ τις αὐτῶν, οἵτινες εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τοῦ ἀβεβαίου, καὶ, ὡς φῂς, ἀμφιδόλου τῆς τύχης· πλεῖόν τῶν ἡδέων τὰ ἀνιαρὰ εὑρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς, καὶ μίσῃ, καὶ ἐπιβουλὰς, καὶ ὀργὰς, καὶ κολακείας· τούτοις

(a) ἠπίαλοι.] *Quotidian agues*, in which (as I am well informed) the heat instantly succeeds the cold; but in which (according to Stephanus) the heat and cold are felt at the same time. Ab ἤπιος, *mitis*.

(b) Ἤ, τί, &c.] This sentence will prove obscure to beginners, if they do not carefully observe the explanatory words, in the translation.

γὰρ ἅπασίς ξύνεσιν. Ἐῶ πάσθη, καὶ νόσους, καὶ (a) πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν, (b) ὅπου δὲ τὰ τούτων πονηρὰ, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΚΑΡ. Ἐθέλω γῶν σοι, ὦ Ἑρμῆ, εἰπεῖν, ᾧ τινι ἐοικέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίος ἅπας αὐτῶν. Ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρυνῷ τινι καταῤῥάπτοντι ἀνισαμένας; Τὰς φυσαλλίδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἀφρός. Ἐκείνων τοίνυν αἱ μὲν (c) τίνες μικραί εἰσι, καὶ αὐτίκα ἐκραγεῖσαι, ἀπέσβησαν· αἱ δ' ἐπὶ πλέον διαρκοῦσι, καὶ (d) προσχαρισσῶν αὐταῖς τῶν ἄλλων, αὗται ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται. Εἶτα μέν τοι κἀκεῖναι πάσης ἐξερράγησάν ποτε· ἐ γὰρ οἷόν τε ἄλλως γενέσθαι. Τοῦτό ἐστιν ὁ ἀνθρώπων βίος. Ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι, οἱ μὲν μείζως, οἱ δ' ἐλάττως, καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ἀκύμορον τὸ φύσημα, οἱ

(a) *πάθη.*] *Passions.*

(b) *ὅπου δὲ*, &c.] I have endeavoured to render these words, down to *εἴη*, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: "Quum, vel, ubi verò hæc "sunt regum mala, opportunum, vel, præstò est, colligere, "qualia sint privatorum." And, indeed, it must be granted that *ὅπου* most naturally and strongly signifies "ubi," as it also doth "verò," and as *καιρὸς* likewise doth "opportu-"nitas." Nay, I greatly doubt whether, in any author whatsoever, *καιρὸς* be used to signify any thing but "a sea-"sonable time," or, "the opportunity of doing any thing." But still, upon these considerations, I should chuse to render it thus: "Ubi verò mala horum *(scil. regum) sunt, ibi* "*datur* occasio colligendi qualia sint privatorum." Δὲ shews plainly that a sentence begins at *ὅπου*; so that there should be a full stop immediately after *αὐτῶν*.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) *τίνες μικραί.*] *Infants.*

(d) *προσχαρισσῶν τῶν ἄλλων.*] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, *add* themselves to them.

δὲ ἅμα τῷ ξυσῆναι ἐπαύσαντο· πᾶσι δ' ἦν ἀπορρηγῆναι ἀναγκαῖον.
ΕΡΜ. Οὐδὲν χεῖρον σὺ τὸ Ὁμήρου εἰκάσας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοιῦτοι ὄντες, ὦ Ἑρμῆ, ἐρᾷς οἷα ποιοῦσι, καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τιμῶν καὶ κλήσεων ἀμιλλώμενοι, ἅπερ ἄπαντα καταλιπόντας αὐτοὺς, δίκαιόν ἐστι σὸλὸν ἔχοντας, ἥκειν παρ' ἡμᾶς. Βάλει ἂν ἐτέρωσε ἐφ' ὑψηλοῦ ἑστῶτα, ἀποδύσας παμμέγεθες, παραινέσω αὐτοῖς "ἀπέχεσθαι μὲν τῶν ματαίων "πόνων. ζῆν δὲ, ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας." λέγων "Ὦ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα; Παύεσθε κάμνοντες· "ὁ γὰρ ἐς ἀεὶ βιώσεσθε. Οὐδὲν τῶν ἐνταῦθα σεμνῶν ἀΐδιόν ἐστιν. "Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ξὺν αὐτῷ ἀποθανών. Ἀλλ' ἀνάγκη "τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ, καὶ τὸν ἀγρὸν καὶ τὸ χρυσίον "ἀεὶ ἄλλων εἶναι, καὶ μεταβάλλειν τὰς δεσπότας." — Εἰ ταῦτα, καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμοῦσαιμι αὐτοῖς, ἐκ ἂν οἶει μέγα ὠφεληθῆναι τὸν βίον, καὶ σωφρονεστέρους ἂν γενέσθαι παραπολύ; ΕΡΜ. Ὦ μακάριε, ἐκ οἶσθα ὅπως αὐτὰς ἡ ἄγνοια, καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ' ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα, τοσοῦτῳ κηρῷ βεβυσμένα αὐτά, οἷόν ποτε Ὀδυσσεὺς τοὺς ἑταίρους ἐδράσατο, δεῖσι τῆς (a) Σειρήνων ἀκροάσεως. Πόθεν ἂν οὖν ἐκεῖνοι δυνηθεῖεν ἀκοῦσαι, ὅτι καὶ σὺ κεκραγὼς διαῤῥαγῇς; Ὅτερ γὰρ παρ' ὑμῖν ἡ λήθη δύναται τοῦτο εἰλαῦδα ἡ ἄγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι ἃ παραδιδαγμένοι τὸν κηρὸν ἐς τὰ ὦτα, πρὸς τὴν ἀλήθειαν (b) ἀποκλινάντες, ὀξὺ δεδορκότες ἐς τὰ πράγματα, καὶ κατεγνωκότες οἷά ἐστι. ΧΑΡ. Οὐκοῦν ἐκείνοις γῆν ἐμοῦσαιμεν. ΕΡΜ. Περιττὸν ταῦτα λέγεις πρὸς αὐτὰς ὦ ἑτάσιν. Ὁρᾷς ὅπως ἀποσφάττεται τῶν πολλῶν, καταγελῶσι τῶν γιγνομένων, καὶ ἡδαμῆ ἡδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βεβουλευκότες παρ' ὑμᾶς ἀπὸ τοῦ βίου; Καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖγε, ὦ γενναῖε. Πλὴν πάνυ ὀλίγοι εἰσὶν, ὦ Ἑρμῆ. ΕΡΜ. Ἱκανοὶ καὶ οὕτοι.— Ἀλλὰ κατίωμεν ἤδη.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλίναντες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, perhaps, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἐν ἔτι ἐπόθουν εἰδέναι, ὦ Ἑρμῆ, (καίμοι δείξας αὐτὸ, ἐντελῆ ἴσην τὴν περιήγησιν ποιοίμεθα) τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύξωσι, διάσασθαι. ΕΡΜ. Ἠρίπα. ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλοῦσι τὰ τοιαῦτα. Πλὴν τά γε τῶν πόλεων ἐκεῖνα τὰ χώματα ὁρᾷς, καὶ τὰς (a) στήλας, καὶ πυραμίδας; Ἐκεῖνα πάντα νεκροδοχεῖα καὶ σωματοφυλάκια ἐστι. ΧΑΡ. Τί ἂν ἐκεῖνοι σφανῶσι τὰς (b) λίθους, καὶ χρυσοῦ μύρου; Οἱ δὲ καὶ πυρὰν (c) νήσαντες περὶ τῶν χωμάτων, καὶ βόθρον τινὰ ὀρύξαντες, καίουσί τε ταυτὶ τὰ πολυτελῆ θεῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον. ὡς γῆν εἰκάσαι, ἰσχύουσιν; ΕΡΜ. Οὐκ οἶδα, ὦ Πορθμεῦ, τί ταῦτα πρὸς τὰς ἐν ἅδου. Πεπιεύκασι δ' ἂν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν, δεινὸν μὲν ὡς οἷόν τε περιπετομένας τὴν κνίσσαν, καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκεῖνος ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ κρανία ξηρότατα; Καίτοι γελοῖός εἰμί σοι λέγων ταῦτα, ὁσημέραι κατάγελά αὐτός. Οἶσθ' ἂν εἰ δύναιτ' ἄν ἔτι ἀνελθεῖν ἄπαξ, ὑποχθόνιος γενόμενος. Ἐπεῖτοι καὶ παῖγνιόν ἂν, ὦ Ἑρμῆ, ἔπασχον, ἐκ ὀλίγα πράγματ' ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτὸς, ἀλλὰ καὶ αὖθις ἀνάγειν πιομένους. Ὦ μάταιοι, τῆς ἀνοίας, ἐκ εἰδότες ἡλίκοις ὄροις διακέκριται τὰ νεκρῶν, καὶ τὰ ζώντων πράγματα, καὶ οἷα παρ' ἡμῖν ἐστι, καὶ ὅτι

(d) Κάτθαν' ὁμῶς ὅ, τ' ἄτυμβος ἀνὴρ ὅς' ἔλαχε τύμβου,
Ἐν δ' ἰῇ τιρῇ Ἰρῷ κρειόντ' Ἀγαμέμνων.
Θερσίτη δ' ἴσῳ Θέτιδος παῖς ἠϋκόμοιο.
Πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα·
Γυμνοί τε, ξηροί τε, κατ' ἀσφοδελὸν λειμῶνα.

ΕΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον (e) ἐπαντλεῖς. Ἀλλ', ἐπείπερ ἀνέμνησάς με, θέλω σοι δεῖξαι τὸν τῦ Ἀχιλλέως τάφον. Ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκὸν· ἀντικρὺ

(a) στήλας.] *Square pillars* (as Suidas says), which were erected near tombs, with inscriptions relating to the dead.

Τύμβου καὶ στήλης.—*Hom. Il.* xvi.

(b) λίθους.] Meaning the pillars near the tombs.

(c) νήσαντες.] Νέω, properly, signifies *neo, to spin*. It also, as Stephanus shews, signifies *glomero, to wind up* thread into a bottom; and, from thence, *acervo, to heap up*.

(d) Homer.

(e) ἐπαντλεῖς.] *You pump up;* joking upon Charon's business of pumping the water out of his boat.

δὲ ὁ Αἴας τίθαπλαι ἐν τῷ Ῥοιτείῳ. ΧΑΡ. Οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ σάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δείξον μοι. (a) Ἃς κάτω ἀκούομεν τὴν Νίνον, τὴν Σαρδαναπάλου, καὶ Βαβυλῶνα καὶ Μυκήνας, καὶ Κλεωνὰς, καὶ τὴν Ἴλιον αὐτήν. Πολλὰς γὰρ μέμνημαι διαπορθουμένας ἐκείθεν, ὡς δοκεῖ ὅλων ἐτῶν μηδὲ νιαλεῖσθαι, μηδὲ διαψύχειν τὸ σαφίδιον. ΕΡΜ. Ἡ Νίνος μέν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη, καὶ οὐδὲν ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴπῃς ὅπου σοί' ἦν. Ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστὶν, ἡ εὐπυργος, ἡ τὸν μέγαν περίβολον· ἃ μετανοεῖ καὶ αὐτὴ ζητοῦσα εὑρεῖν, ὥσπερ ἡ Ἴλιος. Μυκήνας δὲ καὶ Κλεωνὰς αἰσχύνομαι δείξαί σοι, καὶ μάλιστα τὴν Ἴλιον· ἀποπνίξεις γὰρ εὐθὺς ὅτι τὸν Ὅμηρον καθελοῦσα ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνήκασι καὶ αὗται. Ἀποθνήσκουσι γὰρ, ὦ πορθμεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι καὶ τὸ παραδοξότερον, καὶ στασιάζουσιν ὅλοι. Ἐνάγχε ἔνθα νῦν τάφος ἐν Ἄργει ἔτι καλαλείπεται. ΧΑΡ. Παπαὶ, τῶν ἐπαίνων, Ὁμηρε, καὶ τῶν ὀνομάτων,

——— Ἴλιον ἰρὴν,
καὶ ——— εὐρυάγυιαν,
καὶ ——— ἐυκλείμενα Κλεωνάς.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμοῦντες ἐκεῖνοι, ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν; ΕΡΜ. Ἀργεῖός ἐστιν, ὦ Χάρων,

(a) *Ἃς κάτω ἀκούομεν.*] Stephanus accounts for the accusative case after *ἀκούω*, as it is here put, by observing that *ἀκούω*, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, *ὡς ἤκουσεν ἀνδρὸς ἤδη ἐρχὰ διαπρατόμενον τὸν Κυρόν.* Pæd. Lib. i. And Lucian another, in his *Dream*: *Ὥσπερ τὴν Νιόβην ἀκούομεν, as we hear of* Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juventus,

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators, is not pure Latin; not recollecting that this kind of phrase hath been used by some of the best authors in the Greek language, which may very well warrant Horace's adopting it, as he hath done several others.

καὶ Λακεδαιμονίους, καὶ τὸν ἡμιθνῆτα ἐκεῖνον στρατηγὸν (a) Ὀθρυάδην, τὸν ἐπιγράψαντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοὺς ὦ Ἑρμῆ ὁ πόλεμος; ΕΡΜ. Ὑπὲρ τῆς μεθίου αὐτῶν, ἣν ὧ μάχονται. ΧΑΡ. Ὦ τῆς ἀνοίας, οἵγε ἐκ ἴσασιν ὅτι κἂν ὅλην τὴν Πελοπόννησον ἔκας αὐτῶν κλήσάνται, μόγις ἂν μεδίαίου λάβοιεν τόπον παρὰ τῶ Αἰακῶ. Τὸ δὲ μεδίου τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ΕΡΜ. Οὕτω μὲν ταῦτα ἴσαι. Ἡμεῖς δὲ καλαβάντες ἤδη, καὶ καλὰ χώραν μυθήσαντες αὖθις τὰ ὅρη, ἀπαλλαττώμεθα. ἐγὼ μὲν καθ' ἁ ἐσάλην, σὺ δ' ἐπὶ τὸ προβατεῖον ἧξε δέ σε μετ' ὀλίγον, (b) καὶ αὐτὸς νικοφορῶν. ΧΑΡ. Εὖγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης ἀεὶ ἀναγεγράψῃ.— Ὡράμην δέ τι διὰ σὲ τῆς ἀποδημίας.—Οἰά ἐστι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely told by any one author, of the many who mention him, but may be collected from them all, in the following manner: The Spartans and Argives, having a dispute about a piece of land, called Thyrea, chose three hundred men on each side, who should decide the difference by the sword. A battle ensues between those two little selected armies, who fight so desperately that not one of the whole six hundred survived the engagement, except three; to wit, two of the Argives, Chromius and Alcinor, and Othryades, the general of the Spartans, who was so desperately wounded, that, for a while, he lay as dead, among the slain. The two surviving Argives, seeing no one to oppose them, ran home with the news of their victory. Soon after, Othryades recovers, and, finding himself in possession of the field of battle, erects a trophy, writes on it, in his own blood, *I have conquered*, and then brings the arms of the slain Argives into his camp. The next day, the two main armies of the contending nations meet, at the place of action. The Argives claim the victory, as more of their men had survived the battle: the Spartans, as their one man had kept the field; the others having, as it were, fled. Upon this, both armies fight; but the Spartans gain the victory. Othryades, after he returned to Sparta, killed himself for shame of outliving his men, who, every one, so bravely fell. *Herodot. Suid. Piut. Valer. Ovid.* in Fast. and *Hoffman.*

(b) καὶ αὐτὸς.] I myself too; that is, as well as you.

ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἱματίσμαι, μάχαι. Χάρων δὲ ὕδωρ (a) λόγον.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of* Charon (as some will have it), he would have put in περὶ, as he hath done, in the end of *Dial.* xxvi. λόγον δὲ περὶ αὐτῦ κατελίλοιπεν.—Λόγος, for *ratio, an account* or *estimation*, is of frequent use. So Theocrit. Id. iii.—τὸ δὲ μεῦ λόγον οὐδενα ποιῇ *But you make no account of me*; that is, *You think nothing of me*, or, *You set me at naught.*

Τέλος τῦ βιβλίυ πρώτυ.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΑΣ α'.

Περὶ τῆς Ἐνυπνίου ἤτοι Βίου Λυκιανοῦ.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

Ἄρτι μὲν ἐπεταύμην εἰς τὰ (a) διδασκαλεῖα (b) φοιτῶν, ἤδη τὴν ἡλικίαν προϊὼν. Ὁ δὲ πατὴρ ἰσκοπεῖτο μετὰ τῶν φίλων ὅ, τι χρὴ διδάξαιτό με. Τοῖς μὲν ἀλλοίοις ἦν ἔδοξε παιδεία μὲν, χρὴ πόνου πολλοῦ, χρὴ χρόνου μακροῦ, χρὴ δαπάνης ἐ σμικρᾶς, χρὴ τύχης δεῖσθαι λαμπρᾶς· τὰ δὲ ἡμέτερα, μικρά τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν (c) βαναύσων τύχοιμι,

(a) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα φοιτῶντες, and δικαιοσύνης διδασκαλεῖα. Pæd. Lib. ii. & iii.

(b) φοιτῶν.] The verb φοιτάω hath been so constantly used to signify, in particular, *to go-to-school*, that *school-scholars* have been called φοιτηταί, instead of μαθηταί. *Bourd.*

(c) βαναύσων.] Βάναυσος is, properly, a substantive of the common gender, and signifies a person who works in a forge, or foundery. But it is here used adjectively; τέχνῃ being understood. Stephanus quotes the expression, βάναυσος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τίχης, καὶ μηκέτι οἰκοίστου εἶναι, τηλικοῦτου ὄντ· ἐκ δὲ μακρὸν δὴ καὶ τὴν παρέρασιν, ἀποφέρων ἀεὶ τὸ γιγνόμενον. Δευτέρας, ἐν σκέψεως ἀρχὴ πρώτιθη, τίς ἀρίστη τῶν τιχῶν, καὶ ῥάστη ἐκμαθεῖν· καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα, καὶ πρόχειρον ἔχουσα τὴν (a) χορηγίαν, καὶ διαρκῆ τὸν σῶνον. Ἄλλα τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἦν ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν Διῶν, ἀπιδὼν (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἄρτι (b) ἐρμογλύφος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) "Οὐ θήμις (εἶπεν) ἄλλην τίχην ἐπικρατεῖν, "σοῦ παρόντος. Ἀλλὰ τοῦτο ἄγε (δοῦξας ἐμοὶ) καὶ δίδασκε παραλα- "βὼν λίθον ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμοσθῆν, καὶ ἐρμογλυφῆσ· "δύναται γὰρ καὶ τοῦτο, φύσιός γε, ὡς οἶσθα, (c) ἔχων δεξιῶς." Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς· ὁπότε γὰρ ἀφυΐαν ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βάσις, ἢ ὅπως, ἢ καὶ τὴ Δί' ἀνθρώπως, ἀνέπλασεν (εἰκότως, ὡς ἰδόκει τῷ πατρί) ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον. Τότε δὲ ἔπαινος εἰς τὴν ἀφυΐαν καὶ ταῦτα ἦν· καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τίχην, ἀπ' ἐκείνης γε τῆς (d) πλαστικῆς.— (e) Ἅμα τε ἦν ἐτιτήδειος ἰδόκει ἡμέρα τίχης ἐναρχεσθαι· κἀγὼ παρεδεδόμην τῷ θείῳ, μὰ τὸν Δί' ἐ σφόδρα τῷ πράσματι ἀχθόμενος· ἀλλά μοι καὶ παιδιάν τινα ἐκ ἀτιερπῆ ἰδόκει ἔχειν, καὶ πρὸς τὰς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεὰς τε γλύφων, καὶ ἀγαλματιά τινα μικρὰ κατασκευάζων ἐμαυτῷ τε, καὶ ἐκείνοις, οἷς προ-ρύμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηθες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγκοπία γάρ τινά μοι δὰς ὁ θεῖος ἐκέλευσέ μοι ἡρέμα καθικέσθαι πλαγίου, ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν,

(a) χορηγίαν.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessaries.

(b) ἐρμογλύφος.] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary's art; and hence, it is likely, every statuary was called ἐρμογλύφος.

(c) ἔχων δεξιῶς. Minus Atticè. *Bourd.*

(d) πλαστικῆς.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) Ἅμα τε ἦν, &c.] Thus, in English: "At the same "time, therefore, a proper day was pitched upon, and I was "also (then) given up, &c.

—— (a) Ἀρχὴ δέ τοι ἥμισυ παντός.

Σκληρότερον δὲ κατενιγμόν[a]· ὑπ' ἀπειρίας, κατεύγη, μὲν ἡ πλάξ. Ὁ δὲ ἀγαναχλήσας, σκυτάλην τινὰ πλησίον κειμένην λαβών, ὑ σφῶν, ἀδὲ περιεπλιξῶς μου κατήρξατο, ὡς δάκρυά μοι τὰ σφοίμια τῆς τίχνης. Ἀποδρὰς ὖν ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι συνεχῶς ἀνολολύζων, κὴ δακρύων τὰς ὀφθαλμὰς ὑπόπλεως· κὴ δεικνῦμαι τὴν σκυτάλην, κὴ τὰς μώλωπας ἐδείκνυον, κὴ κατηγόρουν πολλήν τινα ὠμότητα, σφοσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἴδρασε, μὴν αὐτὸν ὑπερβάλλοιμαι κατὰ τὴν τίχνην. Ἀγανακλησαμένης δὲ τῆς μητρὸς, κὴ πολλὰ σῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νὺξ ἐπῆλθε, κατέδαρθον, ἔτι ὑδακρυς, κὴ τὴν νύχθ' ὅλην ἐνοσῶν. Μίχρι μὲν δὲ τύτων, γελάσιμα, κὴ μιμαπιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἐπίτι εὐκαταφρόνητα, ὦ Ἄνδρες, ἀκύσισθε, ἀλλὰ κὴ πάνυ Φιλικῶν ἀκροατῶν δεόμενα. Ἵνα γὰρ καθ' Ὅμηρον εἶπω,

—— (b) Θεῖός μοι ἐὐκνιον ἦλθεν ὄνειρ[b],
Ἀμβροσίην διὰ νύκτα,—

ἐναργὴς ὕτως, ὡς μηδὲν ἀπολείπισθαι τῆς ἀληθείας. Ἔτι γῦν κὴ μετὰ τοσῦτον χρόνον τά τι σχήματά μοι τῶν φαινέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, κὴ ἡ φωνὴ τῶν ἀκυσθέντων ἔναυλ[c], ὅτω σαφῆ σάντα ἦν.

2. (c) Δύο γυναίκες λεχόμεναι ταῖν χειροῖν εἱλκὸν μι πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως, κὴ καρτερῶς. Μικροῦ γοῦν με διεσπάσαιλο πρὸς ἀλλήλας φιλοτιμύμεναι. κὴ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει, κὴ παρὰ μικρὸν ὅλον εἱχί μι· ἄρτι δὲ ἂν αὖθις ὑπὸ τῆς ἑτέρας εἱχόμην. Ἐδόων δὲ πρὸς ἀλλήλας ἑκαίρα· ἡ μὲν ὡς αὐτῆς ἄξιά μι κικλῆσθαι βούλοιτο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτρίων ἀγλιποιοῖτο. Ἦν δὲ ἡ μὲν ἐργατικὴ κὴ ἀνδρικὴ, κὴ αὐχμηρὰ τὴν κόμην, τὰ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιθύνου καλαγέμουσα, οἷος ἦν ὁ Θεῖος, ὁπότε ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπ[d], κὴ τὸ

(a) Ἀρχὴ, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. Il. ii.

(c) Δύο γυναίκες, &c.] This *dream* is formed upon the plan of the judgment of Hercules, to whom, when a youth, virtue and vice appeared, and severally made speeches; but the young hero, notwithstanding all the gay allurements and tempting arguments of vice, devotes himself to virtue. See *Xen. Mem.* Lib. ii.

There is humour in Lucian's putting himself upon the same footing with the young demigod, Hercules.

σχῆμα εὐπρεπὴς, καὶ κόσμιος τὴν ἀναβολήν. Τέλῳ δ' ὧν ἐφιᾶσί μοι δικάζειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν.—"Ἐγὼ, "φίλε πατεῖ, ἐμογλυφικὴ τέχνη εἰμὶ, ἣν χθὲς ἤρξω μανθάνειν. οἰκεία "τί σοι, καὶ συγξένης οἴκοθεν. Ὅ τε γὰρ πάππος σου, (ἐπιοῦσα "τοῦνομα τοῦ μητροπάτορος) λιθοξόος ἦν. καὶ τὸ Θεῖον ἀμφοτέρᾳ, "καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. Εἰ δὲ φίλοις λήρων μὲν καὶ φλυ- "ἀφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἑτέραν, ἐπισθαι "δὲ, καὶ συνοικεῖν ἐμοὶ, πρῶτα μὲν θρέψῃ γενικῶς, καὶ τὰς ὥρας ἕξεις "καρτεροὺς, φθόνου δὲ πάντες ἀλλότριοι ἔσῃ, καὶ οὗ ποτε ἄπει ἐπὶ "τὴν ἀλλοδαπὴν, τὴν πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν, (a) οὐδὲ "ἐπὶ λόγοις ἐπαινέσονταί σε πάντες. Μὴ μυσαχθῇς δὲ τοῦ σώματος "(b) τὸ εὐτελὲς, μηδὲ τῆς ἐσθῆτος τὸ πιναρόν. Ἀτὰρ γὰρ τῶν "τοιούτων ὀρμώμενος, καὶ Φειδίας ἐπαίνους (c) ἴδιξε τὸν (d) Δία, καὶ "Πολύκλειτος τὴν Ἥραν ἐργάσαιο, καὶ Μύρων ἐπτήθη, καὶ Πραξιτί- "λης ἐθαυμάσθη. Προσκυνῶνται γῶν ὅτοι μετὰ τῶν Θεῶν. Εἰ δὲ "τούτων εἷς γένοιο, πῶς μὲν ὁ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις "γένοιο; Ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περιβλεπτὸν δὲ ἀπε- "φαντῆς καὶ τὴν πατρίδα."—Ταῦτα καὶ ἡ μὲν τούτων πλείονα διαπλάσασα, καὶ βαρβαρίζουσα πάμπολλα, εἶπεν· ἡ τέχνη, μάλα δὴ σπουδῇ συνίεσσα, καὶ πείθειν με πειρωμένη· ἀλλ' ἐκεῖνα μέμνημαι. Τὰ πλεῖστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν.

4. Ἐπεὶ δ' ὧν ἐπαύσατο, ἄρχεται ἡ ἑτέρα ὧδε πως. "Ἐγὼ δὲ, "ὦ τέκνον, Παιδεία εἰμὶ, ἤδη συνήθης σοι, καὶ γνωρίμη, εἰ καὶ μηδέπω "εἰς τέλος (e) μου πεπείρασαι. Ἡλίκα μὲν ὧν τὰ ἀγαθὰ πορεῖ "λιθοξόος γενόμενος, αὐτὴ προείρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης

(a) ἐδὲ ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελὲς] The *uncostly trim*; from εὖ, *facile*, and τελὲς, *sumptus*.

(c) ἴδιξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, ἴδιξε. *Spectatum admissi.*—*Hor.* de Art. Poet.

(d) Δία.] *Olympicum.* Bourd. & Ἥραν, Argivam. Idem.

(e) μου.] This genitive case doth not follow τέλος, but πεπειρασαι. Πειρᾶ ἐμεῖο (pro ἐμου) γείρεαι. *Hom.* Il. xxiv, and σειρᾶσθαι ἔγχεος ἠμετέρου. *Hesiod.* in Alp.

" ἴσῃ, τῷ σώματι ποιῶν, καὶν τύχῃ τὴν ἄσκησιν ἐλπίδα τῆ βίᾳ τεθει-
" μένος· ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγενῆ λαμβάνων, ταπεινὸς
" τὴν γνώμην, εὐτελὴς δὲ τὴν περίοδον· ὅτε δίλοις ἐπιδικάσιμος, ὅτε
" ἐχθροῖς φοβερὸς, ὅτε τοῖς πολίταις ζηλωτὸς ἀλλ' αὐτὸ μόνον, ἐργά-
" της, καὶ τῶν ἐκ τῆ πολλῆ δήμε εἰς, ἀεὶ τὸν περέχοντα ὑποπτήσσων,
" καὶ τὸν λέγειν δυνάμενον θεραπεύων. (a) λάγω βίον ζῶν, καὶ τὸ
" κρείττονος ἔρμαιον ὤν. Ε. δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιο, καὶ
" θαυμασὰ πολλὰ ἐξεργάσαιο, τὴν μὲν (b) τέχνην ἅπαντες ἐπαινέσον-
" ται, ἐκ ἴσι δὲ ὁσις τῶν ἰδίων, εἰ νῦν ἔχοι, εὔξαιτ' ἂν σοι ὁμοιος
" γενέσθαι. Οἷος γὰρ ἂν ᾖς, βάναυσος καὶ (c) χειρώναξ. καὶ ἀποχω-
" ρούμενος νομισθήσῃ. Ἦν δέ μοι πείθῃ, περῶτον μέν σοι σοφὰ
" ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμασὰς. καὶ λόγως
" αὐτῶν ἀπαγγέλλησα, καὶ πάνλων (ὡς εἰπεῖν) ἔμπειρον ἀποφαίνησα
" καὶ τὴν ψυχὴν, ὅπερ σοι κυριώταλόν ἐσι, καλλακοσμήσω πολλοῖς, καὶ
" ἀγαθοῖς κοσμήμασι, σωφροσύνῃ, δικαιοσύνῃ, εὐσεβείᾳ, φρονήσει,
" ἐπιεικείᾳ· συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ περὸς τὰ σεμνὰ
" ταῖα ὁρμῇ. Ταῦτα γάρ ἐσιν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς
" κόσμος. Λήσει δέ σε ὅτε παλαιὸν ἦδεν, ὅτε νῦν γενέσθαι δέον·
" ἀλλὰ καὶ τὰ δέοντα περόψει μᾶλ' ἐυῶ, καὶ ὅλως, ἅπαντα ὅσα ἐσὶ
" τάτε θεῖα, τάτε ἀνθρώπινα, ἐκ εἰς μακρᾶν σε διδάξομαι. Καὶ
" ὁ νῦν φέρων, ὁ τῦ δείνος, ὁ βελευσάμενός τι περὶ ἀγενὲς ὕτω τέχνης,
" μᾶλ' ὀλίγον ἅπασι ζηλωθὲς, καὶ ἐπίφθονος ἔσῃ. τιμώμενος καὶ ἐπαινέ-
" μενος, καὶ ἐπὶ τοῖς ἀρίσοις εὐδοκιμῶν, καὶ ὑπὸ τῶν γένει καὶ φιλότη
" περεχόντων ἀποβλεπόμενος· ἐοῦτα μὲν τοιαύτην ἀμπεχόμενος

(a) *λάγω βίον.*] That is, a life of a hare, or a life of fear and obscurity.

(b) *τέχνην ἐπαινέσονται.*] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having only executed what they have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men's personal excellence, are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(c) *χειρώναξ.*] *Μόναις ταῖς χερσὶ δεσπόζων, i. e.* One who is master of nothing but his hands. *Bourd.*

" (δείξασα τὴν ἑαυτῆς, πάνυ δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προσ-
" δρίας ἀξιώματος. Καν πω ἀποδημῇς ποτ' ἐπὶ τὸ ἀνθρακτῆς
" ἀγυιὰς, καὶ ἀζανὴς ἔσῃ τοιαῦτά σοι περιάπτα τὰ γυμνάσια ἐστὶ
" τῶν ὁρμήλων ἕκαστος, τὸν πλησίον τι ποιεῖν, δείξει σε τῷ δακτύλῳ,
" ὅτος ἐκεῖνος, λέγων. Ἂν δέ τι σπουδῇς ἄξιον ἢ καὶ τῆς φιλῆς, ἢ καὶ 5
" τὴν πόλιν ὅλην καλαλαμῶσιν εἰς σε πάντες ἐπιλήψονται. Κἂν
" πω τι λέγῃς τύχῃς κεχηνότες οἱ πολλοὶ ἀκροάσονται θαυμάζοντες,
" καὶ εὐδαιμονιζοῦντες σε τὸν λόγων τῆς δυνάμεως. καὶ τὸν παῖρε τῆς
" εὐπαιδίας, ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοί γιγνονται τινες ἐξ ἀνθρώ-
" πων. τῆτό σοι περιποιήσω. Καὶ γελάσῃ αὐτὸς ἐκ τῆ βιε ἀτιλθ- ς, 10
" ἕπολε παύσ· συνὼν τοῖς πεπαιδευμένοις, καὶ προσομιλᾶν τοῖς
" ἀρίστοις. Ὅσῳ τὸν Δημοσθένην ἐκεῖνον, τὸν υἱὸν ὄντα, ἐγὼ ἠλίκον
" ἐποίησα; Ὅσῳ τὸν Αἰσχίνην ὁ τυμπανίστριας υἱὸς ἦν ἀλλ' ὅμως
" αὐτὸν δ' ἐμέ (a) Φιλίππου ἐξηράπευσεν; Ὁ δὲ (b) Σωκράτης,
" καὶ αὐτὸς ὑπὸ τῆ ἑρμογλυφικῆ ταύτῃ τραφεὶς, ἐπειδὴ τάχιστα συνῆκε 15
" τῶ κρείττονος, καὶ δραπετεύσας παρ' αὐτῆς μητρυιάλησιν ὡς ἐμὲ,
" ἀκούεις ὡς παρὰ πάντων ἀδεται; Ἀφεὶς δὲ αὐτὸς τηλικοῦτος,
" καὶ τοιούτως ἄνδρας, καὶ φράζεις λαμπρὰς, καὶ λόγως σιωνυς, καὶ
" σχῆμα εὐπρεπὲς καὶ τιμὰν, καὶ δόξαν, καὶ ἔπαινον, καὶ προσθήκας, καὶ
" δύναμιν, καὶ ἀρχὰς καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει 20
" εὐδαιμονιζεσθαι, χιτωνίσιν τε σιναρὸν ἐνδύσῃ, καὶ σχῆμα δάλοπρε-
" πὲς ἀναλήψῃ, καὶ μοχλίας, καὶ γλυφεῖα. καὶ κοτίας, καὶ κολαπτῆρας
" ἐν ταῖν χεροῖν ἕξεις, κάτω νεύσας εἰς τὸ ἔργον, χαμαιπετὴς. καὶ
" χαμαιζήλος καὶ πάντα τρόπον ταπεινός (c) ἀνακύπτων δὲ ὐδέποτε,
" ὐδὲ ἀνδρῶδες, ὐδὲ ἐλευθέριον ὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως 25
" εὔρυθμα καὶ εὐσχήμονα ἔσαί σοι. προνοῶν, ὅπως δὲ αὐτὸς εὔρυθμός
" τε, καὶ κόσμιος ἔσῃ, ἥκιστα φροντιεῖς, ἀλλ' ἀτιμότερον ποιῶν
" σεαυτὸν λίθων.

(a) *Φίλιππος ἐξηράπευσεν.*] When Philip, king of Macedonia, intended to destroy the liberty of Greece, Demosthenes opposed his schemes, with a great appearance of success, by those famous orations to the people of Athens, called his philippics. Philip, therefore, courted Æschines, Demosthenes's rival in eloquence, and antagonist in the factions then subsisting in the city

(b) *Σωκράτης, καὶ αὐτὸς.*] Socrates was the son of Sophroniscus, a statuary, and Phænarete, a midwife. Diog. Laërt. —*καὶ αὐτὸς, even he*, the wonderful Socrates.

(c) *ἀνακύπτων.*] *Ἀνακύπτω* is, properly, said of a bird lifting up his head, as he drinks. *Bud.*

5. Ταῦτα ἔτι λεγούσης αὐτῆς, ὁ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀνασὰς ἀπιφηνάμην· καὶ τὴν ἄμορφον ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν Παιδείαν μᾶλλα γεγηθὼς, καὶ μάλιστα, ἐπεί μοι καὶ εἰς νῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πλησὰς εὐθὺς ἐκ ὀλίγας ἀρχομένῳ μοι χθὲς ἐνετρίψατο. Ἡ δὲ ἀπολιφθεῖσα, τὸ μὲν πρῶτον ἠγανάκτει, καὶ τὰς χεῖρας συνικρότει, καὶ τὰς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπετήγει, καὶ εἰς λίθον μετεβέβλητο. Εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε, θαυματοποιοὶ γὰρ οἱ ἄνεμοι. Ἡ ἐτέρα δὲ πρός με ἀπιδοῦσα, "Τοιγαρῶν ἀμείψομαί σε (ἔφη) τῆς δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας. Καὶ ἐλθὲ ἤδη, ἐπιδεῖ τάτα τὰ ὀχήματα (δείξασά τι ὄχημα ὑποπτέρων ἵππων τινῶν, τῷ Πηγάσῳ ἐοικότων) ὅπως ἐδῃς οἷα καὶ ἡλίκα μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσεις ἐμέλλες." Ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἔλαυνε, καὶ ὑφηνιόχει. Ἀρθεὶς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν, ἀπὸ τῆς ἕω ἀρξάμενος ἄχρι πρὸς ἑσπέραν, πόλεις, καὶ ἔθνη, καὶ δήμους, (a) καθάπερ ὁ Τριπτόλεμος, ἀποσπείρων τι εἰς τὴν γῆν. (b) Οὐκέτι μέντοι μέμνημαι ὁ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τοῦτο μόνον, ὅτι κάτωθεν ἀροζῶντες οἱ ἄνθρωποι ἐπήνευν, καὶ μετ' εὐφημίας, καθ' ἃς γιγοίμην τῇ σπορᾷ, (c) παρέπεμπον. Δείξασα δέ μοι τὰ τοσαῦτα, κἀμὲ τοῖς ἐπαινοῦσιν ἐκείνοις, ἐπανήγαγεν αὖθις, ἐκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἣν εἶχον ἀριστάμενος, ἀλλ' ἐμοὶ ἐδόκουν ὑπώρυφός τις ἐπανήκειν. Καταλαβοῦσα δ' ἐν τῷ τὸν πατέρα ἐσῶσα,

(a) καθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son, Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(b) Οὐκέτι μέμνημαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(c) παρέπεμπον.] They waited upon, or escorted, him.

καὶ περιεῖπονθα, ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα, κἀμοὶ, οἷ᾽ ἤκουμεν καί τι καὶ ὑπέμνησεν, οἷα μικρὰ δεῖν περὶ ἐμὲ ἐθαλείτανθα.

6. Ταῦτα μέμνησαι ἰδὼν, ἀνίτταις ἴτι ὢν, ἐμοὶ δοκεῖ ἐκλαφαχθεὶς, φρὸς τὸν τῶν πληγῶν φόβον.—Μέλαξυ δὲ λέγοιτ᾽, "(a) Ἡράκλεις (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον, καὶ δικαιικόν." Εἶτ᾽ ἄλλος (b) ὑπέκρυσε, "Χειμερινὸς ὄνειρος, ὅτι μήκιστα εἰσὶν αἱ νύκτες· ἢ τάχα σε "τριέσπερος, ὥσπερ ὁ (c) Ἡρακλῆς καὶ αὐτός ἐσι. Τί δ᾽ αν ἐπήλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι παιδικῆς "νυκτὸς, καὶ ὀνείρων παλαιῶν, καὶ ἡδη γεγηρακότων; Ἐωλος γὰρ "ἡ ψυχρολογία.—Μὴ (d) ὀνείρων τινῶν ἡμᾶς ὑποκριτὰς τινας ὑπε- "ληρεν."—Οὐκ, ὦ γαθέ· (e) ἀδὲ γὰρ ὁ Ξενοφῶν ποτε διηγάμενος

(a) Ἡράκλεις.] Proper names in ης—ους often make their vocative case in ις.

(b) ὑπέκρυσε.] Succinuerit; that is, will put in his word: which metaphor is taken from playing the bass to a harp, or other stringed instrument, as is signified by the verb ὑποκρούω, to strike under the treble, or to play the bass to it. See *Steph.*

(c) Ἡρακλῆς.] It hath been fabled that Jupiter spent three nights with Alcmena, when he begat Hercules.

(d) ὀνείρων τινῶν ἡμᾶς ὑποκριτὰς τινας.] I cannot but think τινῶν and τινας, here, strange language; and that because τινῶν appears to me to carry a quite trifling meaning.

(e) ἀδὲ γὰρ ὁ Ξενοφῶν, &c.] In this sentence I meet with several particulars, for which I cannot account, with any great satisfaction to myself. Such as, in the first place, the nominative case Ξενοφῶν, without a verb, or, at best, only with one to be understood, with difficulty and uncertainty. Secondly, the two next καὶ's; one followed by the preposition ἐν, with the dative case παλαιῷ οἰκίᾳ; and the other, very strangely, by the accusative τὰ ἄλλα; which seems to have but a forced dependence on either this latter καὶ or any other word, either expressed or understood, in the sentence. Thirdly, γὰρ seeming to begin a distinct sentence with ἴσε, that precedes it. Fourthly, the want of ὅτι after γὰρ to bring in διεξῆσι below, with justness, if it ought to be brought in after γὰρ. Fifthly, the great obscurity of the word ὑπόκρισιν, in this place. And, sixthly, the uncertainty whether εἶναι should be here understood thus, ἴσε γὰρ ὅψιν ἐκ εἶναι ὑπόκρι-

τὸ ὑπάντιον, ὡς ἐδόκει αὐτῷ. καὶ ἐν τῇ πατρῴᾳ. καὶ τὰ ἄλλα. Ἴσε γὰρ ὐχ ὑπόκρισιν τὴν ὄψιν, εὐδὲ ὡς φλυαρεῖν ἐγνωκὼς αὐτὰ διεξήει· ἢ

σιν; or whether Lucian meant thus, ἴστε γὰρ ΟΤΙ (ὅτι being understood) ὁ διεξήει τὴν ὄψιν ΩΣ (ὡς also being understood) ὑπόκρισιν, εὐδὲ ὡς ἐγνωκὼς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, λῆρῆσαι ταῦτα. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, "That his father's house was set all in a "flame, by lightning," which, in his own mind, he interpreted two ways: First, "as a light from Jupiter, to lead "the Grecians out of the difficulties they then were in;" or, secondly, "as portending a further embarrassment of their retreat." But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, "That "he saw himself bound with chains; but that they soon "loosened of their own accord, so as to leave him quite at "liberty." At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain, and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph.* Anabas. Lib. iii. & iv. Now, it seems likely, from the expressions, πατρῴᾳ οἰκίᾳ, and περιστώτων πολεμίων, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communicated it to any person, but also

ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποστάσεσι πραγμάτων, περιστάντων πολεμίων· ἀλλά τι καὶ χρήσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν κἀγὼ τοῦτον

supposes that Xenophon had more dreams than two; which is probable from his saying, καὶ ἐν τῇ πατρῴᾳ οἰκίᾳ, and καὶ τὰ ἄλλα; for these expressions seem to imply as much, as if he had said, καὶ ΤΟ ἐν τῇ πατρῴᾳ οἰκίᾳ, καὶ τὰ ἄλλα ΕΝΥΠΝΙΑ, "both that in his father's house, and his other dreams." The only meanings, in which the word ὑπόκρισις hath been explained by Stephanus, are three: 1st. Simulatio, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, Histrionis Gestus personam alienam repræsentantis. And, 3dly, Pronunciatio: but especially the figure called pronunciatio, which is exemplified in that line of Virgil,

Cantando tu illum, &c.

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: "For you "know "that he told his vision, not as a simulation; that is, "not as if he proposed to pass it upon his hearers for one "thing, while he privately intended another, which they "must guess at, or find out by the way of interpretation; "for that would be the same weakness that I imagine some "might charge me and my dream with. No: Xenophon "intended not an ὑπόκρισιν, but something plain, clear, and "useful; and such also is my intention." From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: "Nequaquam, ô bone: quoniam neque Xenophon quondam "exponens somnium illud, quo pacto illi visum fuerat in "domo paterna; et deinceps nôstis visionem, non ut conjec- "tationem, propositam tanquam nugari statuisset, illa narra- "vit, præsertim in bello, et summâ rerum desperatione

ἄνειρον ὑμῖν διηγησάμην ἐκείνῳ ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ. καὶ πρὸς τὰ ἥττω ἀποκλίνει. φύσιν γὰρ ἀγεννῆ διαφθείρων. Ἐπιῤῥωσθήσεται, εὖ οἶδ', ὅτι κἀκεῖνος ἀκούσας τῶν μύθων, ἱκανὸν ἑαυτῷ παράδειγμα ἐμὲ πρὸς ἡσυχάζοντα, ἔνδοθεν οἷον μὲν ὄν, πρὸς τὰ κάλλιστα ὁρμῆσαι, καὶ παιδείας, ἐπιθυμῆσαι, μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν· τὴν τότε· οἷον δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, ἡδεῖός γε τῶν λιθογλύφων ἀδοξότερον.

"constitutus, &c."—There is a seeming relation between ὑποκριτὰς, above, and ὑπακρισις, here; but, as ὑποκριτὴς, there, must signify *interpres*, ὑπόκρισις, considered as related to it, should necessarily signify *interpretatio;* for which meaning I can see no reason, in this place. A friend hath observed, that, by ὑπόκρισις, probably is meant "an *invention*, or *fiction;* as if Lucian had said that "Xenophon told his dream, as a real vision, not as a fiction," of his own, only to amuse, or entertain.

ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly idolatry with which they were worshipped, are here most humourously ridiculed.

ΖΕΥΣ.—Μηκέτι τοινυν ὁρίζεσθε, ὦ θεοὶ, μηδὲ καλὰ γωνίας συσσεφόμενοι, πρὸς ἓς ἀλλήλους κοινολογεῖσθε, ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τῆς συμπόσιου. Ἀλλ' ἐπείπερ ἀποδεδόμεθα περὶ τούτων ἐκκλησίαν, λεγέτω ἕκαστος ἐς τὸ φανερὸν τὰ δοκοῦντα οἱ, καὶ καλῆγορείτω. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ τοῦ νόμου. ΕΡΜ. (a) Ἄκουε· σίγα. Τίς ἀγορεύειν βούλεται τῶν τελείων

(a) Ἄκουε· σίγα. Τίς ἀγορεύειν, &c.] The cryer, in the Athenian assembly, made two proclamations. The first as, Τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων;

Θεῶν, οἷς ἔξεστιν; Ἡ δὲ σκέψις περὶ τῶν μετοίκων καὶ (a) ξένων. ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἰ μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ. Τὸ κήρυγμα ἤδη ἐφίησιν. ὥστε ἐδὲν ἡμᾶς δείσῃ. ΜΩΜ Φημὶ τοιγυν δεινὰ ποιεῖν ἐνίους ἡμῶν, οἷς ἐκ ἀπόχρη Θεὰς ἐξ ἀνθρώπων αὐτὸς γεγενῆσθαι, ἀλλ' εἰ μὴ καὶ τὰς ἀκολάθους, καὶ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφανῆσαι, ἐδὲν μέγα, ἐδὲ πανικὸν οἰσθλαι ἐργάζεσθαι. Ἀξιῶ δὲ, ὦ Σεῦ, μετὰ παῤῥησίας μοι δῦναι εἰπεῖν· ἐδὲ γὰρ ἂν ἄλλως δυναίμην. Ἀλλὰ σκέψις με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ ἐδὲν ἂν καλασιωπήσομαι τῶν ἐ καλῶς γιγνομένων. Διελέγχω γὰρ ἅπαντα, καὶ λέγω τὰ δοκοῦντά μοι εἰς τὸ φανερὸν, ὅτι δεδιώς τινα, ἐδὲ ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην· ὥστε καὶ ἐπαχθὴς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις καλέγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐκεῖνα ἔξεστι, καὶ κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, ἰδίδως μοι ἐξουσίας εἰπεῖν, ἐδὲν (b) ὑπο-

Who of those above fifty years of age hath a mind to speak? And, when the old men had spoken, he made this second proclamation: Λέγειν τῶν Ἀθηναίων οἷς ἔξεστι, Any of the Athenians, for whom it is lawful, may speak; for none, under thirty, had a right to speak; as neither had the μέτοικοι, or the ξένοι. See *Potter*.

Mercury's proclamation, here, seems to be made up out of the above two: for τελείων Θεῶν answers to men above fifty, in the former; and οἷς ἔξεστι is a part of the latter, and seems to be levelled at those deities who, being ξένοι and μέτοικοι in heaven, had, therefore, no right to speak in this assembly of the gods, and are hereby warned against presuming so to do.

(a) Ξένοι, at Athens, were only sojourners, who lodged there for some short time. The μέτοικοι were such as, being first registered in the court of Areopagus, took up their abode in the city, and followed any lawful business they pleased, but were not allowed to vote in the assemblies, or have any share in the government, and were obliged, under pain of confiscation, to have all their business in the courts managed by patrons, called προστάται, as hath been already observed. They also paid a yearly tribute to the state, called μετοίκιον, which is mentioned a little below. See *Potter*'s Antiq.

(b) ὑποσιλάμενος.] Ὑποσίλλομαι, animo contrahor, I am afraid. *Stefih.*

στιλάμενον ἐρῶ.—Πολλοὶ γάρ, φημὶ, ἐκ ἀγαπῶνλες, ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνεδρίων, καὶ συνοχῆται ἐπίσης (καὶ ταῦτα, θνητοὶ ἐξ ἡμισείας ὄντες) ἔτι καὶ τὰς ὑπηρέτας, καὶ θεσμοθέτας τὰς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανὸν, καὶ παρεστέγασαν. Καὶ νῦν ἐπίσης διανομάς τε (a) νέμονται, καὶ θυσιῶν μετέχουσιν, ἐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν εἰνίσματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς, καὶ διαῤῥήδην λέγε, προεῖθεις καὶ τύννομα. Νῦν γὰρ ἐς τὸ μέσον ἀπέῤῥιπταί σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, καὶ ἐξαμαρτάνειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παῤῥησιαστὴν ὄντα, μηδὲν ὀκνεῖν λέγειν.

2. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παῤῥησίαν. Ποιεῖς γὰρ τῆτο βασιλικὸν, ὡς ἀληθῶς, καὶ μεγαλόφρον. Ὥστε ἐρῶ καὶ τύννομα.—Ὁ γάρ τοι γενναιότατος Διόνυσος ἡμιάνθρωπος ὤν, ἐδὲ Ἕλλην μητρόθεν, ἀλλὰ Συροφοινικός τις ἐμπόρου τε (b) Κάδμε θυγατριδᾶς, ἐπείπερ ἠξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐσιν ἐ λέγω, ἅτε (c) τὴν μίτραν, ἅτε τὴν μίθην, ἅτε τὸ βάδισμα· πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς, καὶ γυναικεῖος τὴν φύσιν, ἡμιμανὴς, ἀκράτε ἔωθεν ἀτοπίαν. Ὁ δὲ, καὶ ὅλην (d) φρατρίαν εἰσετοίησεν ἡμῖν καὶ τὸν χόρον ἐπαγόμενος σάρεσι, καὶ Θεὰς ἀπέφηνε, τὸν Πᾶνα, καὶ τὰς Σιληνὸς, καὶ Σατύρας, ἀγρόικες σινὰς, καὶ αἰπόλας τὰς πολλὰς, σκιρτητικὰς ἀνθρώπες, καὶ τὰς μορφὰς ἀλλοκότας· ὧν ὁ μὲν, κίρατα

(a) νέμονται.] Stephanus shews that from νέμω, distribuo, come νέμω and νέμομαι, possideo quod-aliquis-mecum-partitus-est.

(b) Κάδμε θυγατριδᾶς.] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—Θυγατριδᾶς—ᾶς. This nominative case is a contract from Θυγατριδέος, and signifies a grandchild by the daughter.

(c) τὴν μίτραν.] This may be the accusative case of κατὰ understood.

(d) φρατρίαν.] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four φύλαι, or tribes, and each tribe into three φρατρίαι, or wards, and each ward into thirty γένη, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the φρατρίαι were also multiplied.

ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἐοικὼς, καὶ γένυσι βαθὺ καθειμένος, ὀλίγου τράγῳ διαφέρων ἐστὶν· ὁ δὲ, Φαλακρὸς γέρων, σιμὸς τὴν ῥῖνα, ἐπὶ ὅτῳ τὰ πολλὰ ὀχθέμενος, (a) Λυδὸς ἔτος· οἱ δὲ Σάτυροι, ἐξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροὶ, κεράσκαι (οἷα τοῖς ἀρτι γεννηθεῖσιν ἐριφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἔχουσι δὲ (b) καὶ ἐρὰς ἅπαντες. Ὁρᾶτε οὖν ἡμῖν Θεὸς ποιεῖ ὁ γυναῖκας; Εἶτα θαυμάζομεν, εἰ καταφρονοῦσιν ἡμῶν οἱ ἀνθρωποι, ὁρῶντες ὑτω γελοίους Θεοὺς, καὶ τερασίους; Ἐῶ γὰρ λέγειν, ὁτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην ὖσαν αὐτῷ, τὴν Ἀριάδνην (ἧς καὶ τὸν γάμον ἐγκατέλιξε τῷ τῶν ἀστέρων χορῷ) τὴν δὲ Ἱκαρίᾳ τῷ γεωργῷ θυγατέρα. Καὶ (ὁ πάντων γελοιότατον, ὦ Θεοὶ) καὶ τὸν κύνα τῆς Ἠριγόνης. καὶ τοῦτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ ἐρανῷ τὸ ξύνηθες ἐκεῖνο καὶ ὅπερ ἠγάπα κυνίδιον αὐτῆς. Τί οὖν ἐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροινία. καὶ γέλως;—Ἀκέσατε δ' ὖν καὶ ἄλλως.

3. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπῃς, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὀρῶ γὰρ. οἱ Φέρ' τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται καὶ ἀνίσησιν ἐκ τῶν νόσων, καὶ ἔστι

——— πολλῶν ἀντάξιος ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ὢν ἐμὸς, ἐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν. Ὥστε μὴ καλῆγόρει αὐτῶν. ΜΩΜ Σιωπήσομαι διὰ σὲ, ὦ Ζεῦ, πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ὅτι τὰ σημεῖα ἔχουσι τῶν πυρός. Εἰ δὲ ἐξῆν καὶ σρὸς αὐτὸ σε τὴ παῤῥησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν σρὸς ἐμὲ ἔξεισι μάλισα. Μῶν δ' ἔν κἀμὲ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ὁ μόνον τοῦτο ἀκοῦσαί ἐσιν. ἀλλὰ καὶ ἄλλο τι σερὶ σῦ λέγουσι. καὶ τάφον ἐπιδεικνύουσιν. Ἐγὼ δὲ ὅτε ἐκείνοις πιθωμαι, ὅτι Ἀχαιῶν Αἰγισθους, ὑποβολιμαῖόν σε εἶναι φάσκουσιν.—Ἃ δὲ μάλισα ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. Τὴν γάρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ τοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὦ Ζεῦ, παρίσχες, θνηταὶς ἐπιμιγνύμενος, καὶ κατιὼν σαρ' αὐτὰς ἐν ἄλλοτε ἄλλα σχήματι. Ὥσε ἡμᾶς δεδιέναι, μή σε καταθύσῃ τις ξυλλαβών. ὁπότε ἂν ταῦρος ἦς ἢ τῶν χρυσοκόων τις κατεργάζεται χρυσὸν ὄντα· καὶ αὖτε Διὸς, ἢ ὄρνεος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γίνῃ. Πλὴν ἀλλὰ ἐμπέπληκάς γε τὸν ἐρανὸν τῶν ἡμιθέων τούτων· ὃ γάρ ἂν ἄλλως ἵποιμι. Καὶ τὸ σεῦγμα γελοιότατόν ἐσιν, ὁπότ' ἂν τις ἄφνω ἀκούσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεὺς, ὃς

(a) Λυδὸς.] Silenus, the foster-father of Bacchus.

(b) καὶ ἐρὰς.] Tails also: that is, beside their other deformities.

ἐπέστησεν αὐτῷ, τίθηκεν. καὶ (a) πλησίον Ἡρακλέους νεὼς, οἰκέτης ὄντος, καὶ Εὐρυσθέως τάφος, τοῦ δεσπότου αὐτοῦ. Καὶ πάλιν ἐν Θήβαις, Διόνυσος μὲν Θεὸς· οἱ δ' ἀνέψιοι αὐτοῦ, ὁ Πενθεὺς, ὁ Ἀκταίων, καὶ ὁ Ἀμάρχου, ἀνδράσιν ἀπείλων (b) κακοδαιμονέστατοι. Ἀφ' ὧν δὴ ἅπαξ σὺ, ὦ Ζεῦ, ἀνέσχας τοὺς τοιούτους τὰς θύρας, καὶ ἐπὶ τὰς θνητὰς ἐτράπου, ἅπαντες μεμιμηνται σε, καὶ οὐχὶ ἄῤῥενες μόνον, ἀλλ' (ὅπερ αἰσχιστον) (c) καὶ αἱ θήλειαι Θεαί. Τίς γὰρ ἂν οἶδε

(a) πλησίον.] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(b) κακοδαιμονέστατοι.] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's Met.

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoë. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay her son, Learchus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoë's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. *Ovid.*

(c) καὶ αἱ θήλειαι Θεαί.] There seems to be a good deal of humour in this expression; as if he had said, Ay, and the delicate, puny goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, Ἥρη θηλυς ἰδυῖα, Il. xix., and, Ἀθήνη θηλυς ἰδυῖα, Il. xxiii. And, perhaps,

τὸν (a) Ἀγχίσην, καὶ τὸν Τιθωνὸν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσιονα, καὶ τὰς ἄλλας; Ὡς ταῦτα μὲν ἐάσεταί μοι δοκῶ μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῆ Γανυμήδους, ὦ Μᾶμε, εἴπῃς· καλιτεχνῶ γὰρ, εἰ λυπήσεις τὸ μειράκιον. ὀνειδίσας εἰς τὸ γένος. ΜΩΜ. Οὐκοῦν μηδὲ περὶ τῆ ἀετῆ εἰπω, ὅτι καὶ ἔτος ἐν τῷ ἱερατῷ ἐστιν· ἐπὶ τὰ βασιλέα σκήπτρα καθεζόμενος, καὶ μονονυχὶ ἐπὶ τὴν κεφαλὴν σε ποττεύων. Θεὸς εἶναι δοκῶν; Ἢ καὶ τοῦτον τὸν Γανυμήδην ἔτικα ἐάσομεν; Ἀλλ' ὁ Ἄτλας γε, ὦ Ζεῦ. καὶ ὁ Κορύδας καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισεκεκλήθησαν ἔτοι; Ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κάνδυν, καὶ τὴν τιάραν. ἠδὲ ἑλληνίζων τῇ φωνῇ, ὡστε ἤδη σφοπίς τις, ξυνίησι; Τοιγαροῦν οἱ Σκύθαι, καὶ οἱ Γέται, ταῦτα ἱερεῖς αὐτοὺς, μακρὰ ἁμὰ χαίρειν εἰπόντες, αὐτοὶ ἀπαθαναλίζουσι καὶ Θεοὺς χειροδοῦσιν, ὃς ἂν θελήσωσι, τὸν αὐτὸν τρόπον. ὅπερ καὶ Ζάμολξις, δοῦλος ὤν, παρεισηγράφη, ὡς οἶδ' ὅπως διαλαθών. Καί τοι ταῦτα πάνυ. ὦ Θεοὶ, μέτριε. Σὺ δὲ, ὦ (b) κυνοπρόσωπε, καὶ σινδόσιν εἰλλμένε Αἰγύπτιε, τί εἰ, ὦ βέλτιστε, ἢ πῶς ἀξιοῖς Θεὸς εἶναι ὑλακτῶν; Τι δὲ βυλόμενος, καὶ ὁ Μεμφίτης ἅτος (c) ταῦρος, ὁ σκακίλος, προσκυνεῖται, καὶ χρᾷ, καὶ προφήτας ἔχει; Αἰσχύνομαι δὲ ὑμᾶς, καὶ πιθήκους εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῷ γελοιότερα, ἐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραδυσθέντα εἰς τὸν ἑρανόν. Ἃ ὑμεῖς, ὦ Θεοὶ, πῶς ἀνίκητοι ἱερεῖς ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; Ἢ σὺ, ὦ Ζεῦ, πῶς φέρεις, ἐπειδὰν κριᾶ κέρατα φύσωσί σοι. ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' ἔν, ὦ Μᾶμε. τὰ πολλὰ αὐτῶν αἰνιγματά ἐστι, καὶ ἐ πάνυ χρὴ καταγελᾶν ἀμύητον ὄντα. ΜΩΜ. Πάνυ γῦν μυσηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι, Θεοὺς μὲν, τὰς Θεὰς, κυνοκεφάλους δὲ τὰς κυνοκεφάλους.

this of Lucian is a sneer upon the epithet, θηλυς, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίσην.] Venus had an amour with Anchises, Aurora with Tithonus, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

——Latrator Anubis. *Virg. Æn.* viii.

(c) ταῦρος.] Osiris.

5. ΖΕΥΣ. Ἔα φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περ τάττων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τὰς ἄλλας λέγε. ΜΩΜ. Τὸν Τροχάνιον ὦ Ζεῦ. καὶ ὁ μὲν λιφάμενος ἐποπνίγει, τὸν Ἀμφίλοχον ὃς ἀναγὼν ἀνθρέπτε καὶ (a) μητραλοίᾳ υἱὸς ὢν θέσπι δεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. Τοιγαροῦν ἐκ ἔτι σὺ. ὦ Ἄπολλον. εὐδοκιμεῖς, ἀλλὰ ἤδη σοι λίθος, καὶ σοῦ βωμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ σιφάνως ἔχῃ, καὶ γόητος ἀνδρὸς συποφήσῃ, οἷοι πολλοί εἰσιν. Ἤδη καὶ ὁ Πολυδάμαντος τῷ ἀθλητῇ ἀνδριὰς ἵσταται τὰς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἕκτορι θύουσιν ἐν Ἰλίῳ, καὶ Πρωτεσιλάου κατασκευὴ ἐν Χερρονήσῳ. Ἀφ' ὧν τοσοῦτοι γεγόναμεν, (b) ἐπιδίδωκε μᾶλλον ἡ ἐπιορκία, καὶ ἱεροσυλία καὶ ὅλως, καταπεφρονήκασιν ἡμῶν οἱ σοιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων. καὶ παρεγγράπτων.—Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκήκοα, ἅτε ὄντων τινῶν παρ' ἡμῖν, ἅτε συσκηναι ὅλως δυναμένων. φάνυ, ὦ Ζεῦ καὶ ἐπὶ τούτοις γελᾷς. Ἡ μᾶ γέ ἐστιν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἱμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πράγματα ὀνό-

(a) *μητραλοίᾳ.*] The nominative case is *μητραλοίας*. That Amphiarus, the father of Amphilochus, was a parricide, is what I cannot find, any where.

(b) *ἐπιδίδωκε.*] When the verb *ἐπιδίδωμι*, which, strictly and naturally, signifies no more than *do insuper*, or *dono præterea*, is used to signify *proficio*, or *augeor*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanus's quotations, ἐκ τῶν οἰκείων ἄλλα ἐπιδιδῶναι, and, ἐγὼ δέ τοι ἐκ ἐπιδώσω. Plato and Hesiod. But, in the signification of *proficio*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, ἐπιδίδωκε ΕΑΥΤΗΝ μᾶλλον ἡ ἐπιορκία, "Perjury hath given more of herself," "hath increased."

μετα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπιτιθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα ἅτινα τὰς ἀνάγκας πέπαυκεν, ὥστε ἑδεῖς ἡμῖν, ἐδὲ θύειν βάλεται. εἰδὼς ὅτι κἂν μυρίας ἑκατόμβας παρασήσω, ὅμως τὴν τύχην πεφύξονται τὰ μεμοιρασμένα καὶ ἃ ἐξ ἀρχῆς ἑκάς· ἐτελώσθη. Ἡδέως ἂν ἤν ἐροίμην σε. ὦ Ζεῦ, εἰ ὡς εἰδὼς ἢ ἀρεῖλην ἢ φύτιν, ἢ εἱμαρμένην; Ὅτι μὲν γὰρ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα. εἰ μὴ κωφός τις εἶ, ὡς βοώντων αὐτῶν μὴ ἐναίειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὁρῶ γὰρ τὰς πολλὰς ἀχθομένας μοι λέγοντι, καὶ συρίττοντας· ἐκεινας μάλιστα, ὧν καθήψατο ἡ παῤῥησία τῶν λόγων. Πέρας γάρ. εἰ ἐθέλεις, ὦ Ζεῦ,

(a) Ψήφισμά τι περὶ τούτων ἀναγνώσεσθαι ἤδη ξυνεγραμμένον.

ΖΕΥΣ Ἀναίνωμαι. Οὐ πάντα γὰρ ἀλόγως ἠτιάσω καὶ διὰ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὴ ἐπιπλεῖον ἐν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμου ἀγομένης, (c) ἑβδόμῃ ἱσαμένου,

(a) *Ψήφισμα.*] The Athenian *Ψήφισμα*, or decree, differed from the *Νόμος*, or law, in this: that the *Νόμος* was a general and lasting rule, but the *Ψήφισμα* only respected particular times, places, persons, and other circumstances. *Potter.*

(b) *Ἐκκλησιας ἐννόμου.*] *Ἔννομος* signifies, intra legem: and therefore, *ἐκκλησία ἔννομος* signifies "an assembly met toge-"ther, as the law directed." We meet this same expression in the Acts of the Apostles, chap xix. ver. 39. and our translation renders it, A lawful assembly; by which we are to understand, "an assembly convened and held as the law directed." For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) *ἑβδόμῃ ἱσαμένου.*] The Athenian month was divided into three decades of days. The days of the first decade were called *ἡμέραι μηνὸς ἀρχομένου*, or, *ἱσαμένου*; those of the second decade, *μεσοῦντος*; and those of the third, *φθίνοντες* or *λήγοντες*.

The first day of the first decade, or the first of the month, was called *νουμηνία*, as falling upon the new moon (or rather, as being the first day of the month); the second, *δεύτερα ἱσαμένου*; the third, *τρίτη ἱσαμένου*; and so on to *δεκάτη ἱσαμένου*.

ὁ Ζεὺς (a) ἐπρυτάνευε, καὶ πρωΐδριος Ποσειδῶν, ἐπεστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς Νυκτὸς, καὶ Ὕπνος τὴν

The first day of the second decade, being the eleventh of the month, was called πρώτη μισοῦντος, or, πρώτη ἐπὶ δέκα; the second, δεύτερα μισοῦντος, or δεύτερα ἐπὶ δέκα; and so on to the last day of the second decade, or twentieth of the month; which was called εἴκας.

The first day of the third decade, or twenty-first of the month, was called πρώτη ἐπ' εἰκάδι, or, πρώτη λήγοντος; the second of the third decade, or twenty-second of the month, δεύτερα ἐπ' εἰκάδι, or λήγοντος; and so on to τρίακας, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called φθίνοντος δεκάτη; the second of the same decade, or twenty-second of the month φθίνοντος ἐνάτη; and so on, upwards, to πρώτη φθίνοντος, or τρίακας, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called τρίακας, the thirtieth, the twenty-second, or, according to some, the twenty-ninth, not being, in that case, reckoned. The τρίακας was likewise, by Solon, called ἕνη καὶ νέα; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called Δημήτριας, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(a) ἐπρυτάνευε.] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called βουλὴ, and consisted, in Solon's time, of four hundred members; the tribes of

Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the βουλὴ to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called πρυτανεῖς; and the space of thirty-five days, during which they presided, was termed πρυτανεία.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty five days; that is, the πρυτανεία, or whole time of the tribe's presiding.

Now the ten, whom the fifty πρυτανεῖς deputed out of themselves, were, for the time being, called πρόεδροι; and one of these, again, who was chosen by lot to preside, in chief was styled ἐπιστάτης.

With regard to the ἐκκλησίαι, or popular assemblies, the distinct business of the πρυτανεῖς was to summon the people to meet; that of the πρόεδροι, to lay before them what they were to deliberate upon; and that of the ἐπιστάτης, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the βουλὴ, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people, and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the πρυτανεῖς, in his single person, and Neptune the πρόεδροι; but Apollo and Momus only the single officers, called ἐπιστάτης and γραμματεύς; by which it appears that a proper pre-eminence is here preserved, in the distribution of these offices.

(a) γνώμην εἶπεν.—ΕΠΕΙΔΗ πολλοὶ τῶν ξένων, (b) ἐ μόνον Ἕλληνες, ἀλλὰ καὶ Βάρβαροι, ἀδαμῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας παρεγγραφέντες, ἐκ οἵου ὅπως καὶ Θεοὶ δόξαντες, ἐμπεπλήκασι μὲν τὸν οὐρανὸν, ὡς μισθὸν εἶναι τὸ συμπόσιον ἔχλη ταραχώδης πολυγλώσσων τινῶν, καὶ (c) ξυγκλύδων ἐπιλέλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε (d) μυᾶς ἤδη τὴν (e) κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ αὐθαδείας παρωσάμενοι τὰς παλαιάς τι, καὶ ἀληθεῖς Θεὰς, προεδρίας ἀξιώκασιν ἑαυτὰς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι· ΔΕΔΟΧΘΩ τῇ βουλῇ, καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τρόπας χειμερινὰς, ἐλέσθαι δὲ ἐπιγνώμονας τελείας Θεὰς ἑπτὰ. τρεῖς μὲν, ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία. Τούτους δὲ τοὺς ἐπιγνώμονας, αὐτοὺς μὲν καθέζεσθαι ὀμόσαντας τὸν νόμιμον ὅρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ, κηρύξαντα ξυναγωγεῖν ἅπαντας, ὅσοι ἀξιοῦσι (f) ξυντελεῖν εἰς τὸ

(a) γνώμην εἶπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. Γνώμην εἰπεῖν, censere, vel, auctor esse-sententiæ. *Steph.*

There seems to be an humourous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream, or chimera.

(b) ἐ μόνον Ἕλληνες.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned ξένοι, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ξυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς——ύδος, a derivative from συγκαλέω, *convoco*.

(d) μυᾶς.] See the note upon δραχμαῖν, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon χοίνικας, Lib. I. Dial. xvii.

(f) ξυντελεῖν.] The other translation renders this word, legitime admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from τέλος, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying εἰς τοῦτο τὸ τέλος κατέστη); and I cannot apprehend why it may not be

συνέδριον. Τὰς δὲ ἥκειν μάρτυρας ἐκαγομένους ἐνωμότους, καὶ ἀπόδειξις τῆ γίνης. Τὸντεῦθεν δὲ, οἱ μὲν παρέτασαν καθ' ἕνα. Οἱ δὲ ἐπιγνάμονες ἐξειλάζοντες, ἢ Θεὸς εἶναι ἀποφαίνηται, ἢ καλαπέμψουσιν ἐπὶ τὰ σφέτερα ἤρια, καὶ τὰς δίκας τὰς προγονικάς. Ἦν δέ τις (a) ἀλῷ τῶν ἀδοκίμων, καὶ ἄπαξ ὑπὸ τῶν ἐπιγναμόνων ἐκκριθείων ἐπιβοαίων τῆ ἐρανῆ, ἐς τὸν τάξιαρον ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτὰ ἕκαστον. Καὶ μήτε τὴν Ἀθηνᾶν ἰάσθαι, μήτε τὸν Ἀσκληπιὸν χρησμοδεῖν, μήτε τὸν Ἀπόλλω τοιαῦτα μόνει ποιεῖν, ἀλλ' ἤν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρῳδὸν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις περοιπεῖν, μὴ ἀνεπλάττειν καινὰ ὀνόματα, μαδὲ ληρεῖν περὶ ὧν ἐκ ἴσασιν. Ὁπόσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐπιθεῖναι δὲ ἡ Διὸς, ἢ Ἥρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινὸς· ἐκείνοις δὲ, ταῦθ' ὑπὲρ τῆς πόλιν, καὶ τῆλλην ἐπισῆσαι ἀντὶ βωμῶ. Ἦν δέ τις παρακύπτῃ τὸ κηρύγματος, καὶ μὴ ἑθελήσῃ ἐπὶ τὰς ἐπιγνώμονας ἐλθεῖν, (b) ἐρήμην αὐτῆ (c) καταδικαιτησάσθων.—ΖΕΥΣ. Τῦτο μὲν ἡμῖν τὸ ψήφισμα δικαιόταλον, ὦ

naturally and easily rendered, in dignitatem, vel, magistratum coire.

(a) ἀλῷ.] The third person singular of the second aorist of the subjunctive mood active. But both the perfect and second aorist active of the verb ἁλίσκω, or ἅλωμι, are, generally, taken passively, as, κλέπτων ἥλως, furans deprehensus est, Steph. and, πόλις ἁλοῦσα, urbs capta. Il. ii.

(b) ἐρήμην.] ἔρημος — ον, and ἔρημος, η, ον, are both said. But there is no such word as ἔρημος, an absolute substantive; for, when it is put alone for a desert, χωρὰ, regio, is understood. So, likewise, when ἐρήμη is used, as a law term, signifying a forsaken cause, or that upon which no defendant appears, then, also, is the substantive δίκη, a cause, or suit, understood. See Steph.

(c) καταδικαιτησάσθων.] The genitive case plural of καταδικαιτήσας, the participle of the first aorist active, put, according to the Attic dialect, for καταδικαιτησάτωσαν, the third person plural of the first aorist of the imperative mood active of καταδικαιτάω, condemno, from κατὰ, contra, and δίκαιτα, arbitrium.—Stephanus observes that arbitrium is a most extraordinary signification of the word δίκαιτα, which, properly, signifies mos vivendi, or ratio victus à medicis præscripta. And, since none, before him, have accounted for

Μᾶμι. καὶ ὅτω δοκεῖ ἀναλωτάτω τὴν χεῖρα. Μᾶλλον δὲ ὅτω γενέσθω πλείως γὰρ οἶδ' ὅτι ἔσεσθαι, οἱ μὴ χειροτονήσοντες. Ἀλλὰ νῦν μὲν ἄπιτε. Ὁπόταν δὲ πηρύξῃ ὁ Ἑρμῆς, ἥκειν, νομίζοντες ἵκανα ἐνεργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, καὶ μητρὸς, καὶ ὄθεν, καὶ ὅπως Θεὸς ἐγένετο, καὶ φυλήν. καὶ (a) φράτορας. Ὡς ὅσις ἂν μὴ παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγινώσκουσιν, εἰ πεύ τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσιν.

its signifying arbitrium, he begs leave to guess that it is because, as the prescribing a proper regimen of diet restores health to sick persons, so the decision, proposed by arbitrators, restores peace and harmony to the contending parties. Were I allowed also to guess, I should be apt to think, that, as a proper regimen of diet, which allows a patient neither more nor less than he ought to have, hath been termed δίαιτα, so the distribution of justice, which gives each of the litigants his exact due, might be called by the same name.

(a) φράτορας.] See the note upon φρατρίαν, Lib. II. Dial. ii.

ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers. So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour fleering face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

ΤΙΜ.—Ὦ Ζεῦ (a) φίλιε, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ ἐφέσιε, καὶ ἀστροπητά. καὶ ὅρκιε, καὶ πεφεληγερέτα, καὶ ἐρίγδουπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόσιηλοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα, (τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος, ὑπερίδιος τὸ πίπτον τῷ (b) μέτρῳ, καὶ ἀναπληροῖς τὸ κενὸν τῷ ῥυθμῷ) πῶς σοι νῦν ἡ ἱερομάραγος ἀσπὶς, καὶ ἡ βαρύδορπος βροντὴ, καὶ ὁ αἰθαλόεις, καὶ ἀργήεις, καὶ σμερδαλέος κεραυνός; Ἅπαντα γὰρ ταῦτα λήρου ἤδη ἀνακέφηνε, καὶ κάπνου ποιητικὸς ἀτεχνῶς, ἔξω τῶν πατάγων τῶν ὀνομάτων. Τὸ δὲ ἀοίδιμόν σου, καὶ ἐκηβόλον ὅπλον, καὶ πρόχυρον, οὐκ οἶδ' ὅπως τελείως ἀπέσβη, καὶ ψυχρόν ἐστι, μηδὲ ὀλίγου σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφύλαττον. Θᾶττον γὰρ τῶν ἱερωσυλῶν τις ἐπιχειρήσειεν ἕωλον θρυαλλίδα φοσσητίῃ ἂν, ἢ τὴν τοῦ παιδαμάτορος κεραυνὸν φλόγα. Οὕτω δηλόν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὡς σοὶ μὲν, ἢ καπνὸν ἀπ' αὐτῶν μὴ δεδιέναι, μόνον δὲ τοῦτο οἴεσθαι ἀπολαύειν τῶν τραυμάτων, ὅτι ἀναπλησθήσονται τῆς ἀσβόλης. Ὥστε ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς ἀνίσχοντάς ἐτόλμα, ὡ πάνυ τοι ἀπίθανον ὂν πρὸς ὕτινα ψυχρὸν τὴν ὀργὴν Δία, θερμουργὸς

(a) φίλιε.] The words philie, hospitalitie, and jusjv dice, in the translation, are coined.

(b) μέτρου.] Βαίνονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μέτρα ὑ βαίνονται. Scholiast. Æschyli. Faber.—So that ῥυθμὸς signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ἀνὴρ, ᾧ μιγαλαυχέμενος. Πῶς γὰρ, ὅπου γε καθάπερ (a) ὑπὸ μανδραγόρα καθεύδεις; ὃς ὅτε τῶν ἐπιορκούντων ἀκούεις, ὅτε τὰς

(a) *ὑπὸ μανδραγόρα.*] Grævius thinks that Lucian could not write it *ὑπὸ μανδραγόρα*, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, *ἀπὸ μανδραγόρα*, after mandrake, that is, "after taking a dose of man-"drake." That *ἀπὸ* is often taken in this sense is certain; as, *ἀπὸ δ' αὐτῶ δορίσσοντο*, at deinde armabantur, Il. ix. and, *ἀπὸ δείπνου*, post cœnam; *ἀπὸ σαλπίγγος*, post tubæ sonitum. *Steph.*—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept *ὑπὸ μανδραγόρα*, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake, by a friend:—"Mandrake "is an herb of a narcotic and cold quality, especially the "root, which is large, and shaped like those of parsnip, car-"rot, white briony, &c. and, in old times, has been applied "to deaden pain, in parts to be opened, or cut off. Its roots "are sometimes forked; which made the fruitful heads of "antiquity fancy they were like the legs, or thighs, of men, "and derive its Greek name of mandragora, quasi andra-"gora, quod inter eradicandum ejulatur et humanam refert "vocem. Pythagoras calls it, anthropomorphus. Columella "terms it, semihomo. Albertus, de mandragora. Drusius, "de monstris. Kircherus, de magia parastatica. Plin. in "Hist. Nat. and others, have run into the same conceit.

"The ancients believed it grew only at places of execu-"tion, out of the urine and fat of the dead; that, in eradica-"tion, it shrieked; that it brought calamity on such as pulled "or dug it up; to prevent which disasters, Pliny, who lets no "idle story slip, gives directions, at large, to be observed in "pulling it.

"Cunning impostors have confirmed these errors, by "chusing forked roots of it, and carving, in some, the gene-"rative parts of men; in others, those of women; and put-"ting into small holes, made in proper places, the grains

ἀδικοῦντας ἐπισκοπεῖς· λημᾷς δὲ, καὶ ἀμβλυώττεις πρὸς τὰ γιγνόμενα, καὶ τὰ ὄντα ἐκκεκώφωσαι, καθάπερ οἱ παρηβηκότες. Ἐπεὶ τόν γε ἔτι καὶ ὀξύθυμον ὄντα καὶ ἀκμαῖον τὴν ὀργὴν, πολλὰ καὶ τῶν ἀδίκων, καὶ βιαίων ἐποιεῖς, καὶ οὐδέποτε ἦγες τότε πρὸς αὐτοὺς ἐκχειρίαν, ἀλλ' ἀεὶ ἐπὶργὸς πάντας ὁ κεραυνὸς ἦν, καὶ ἡ αἰγὶς ἐπεσείετο, καὶ ἡ βροντὴ ἐπετάγειτο, καὶ ἡ ἀσφαλὴς συνεχὴς, ὥσπερ (a) εἰς ἀκροβολισμὸν περικονίζετο. Οἱ σεισμοὶ δὲ (b) κοσκινηδὸν, καὶ ἡ χιὼν σαρηδὸν, καὶ ἡ χάλαζα πετρηδόν· καὶ ἵνα σοι (c) φορτικῶς διαλέγωμαι, ὑετοί τε

" of millet, barley, or the like; and setting them in a moist " place, till they grew, and sent forth blades; which, when " dried, looked like hair. For the discovery of these cheats " we are beholden to Matthiolus, Crollius, Sir Thomas " Brown, and others."

(a) εἰς ἀκροβολισμὸν.] Ἀκροβολίζω signifies, "to dart, or " shoot, from beneath, at any high place, or thing; or, from an " high place, at something below." And, though *Stephanus*, who shews this to be the true meaning of the word, interprets ἀκροβολισμὸς by nothing but jaculatio, or velitatio; yet certainly it must, from its compos.tion, originally and properly, signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-locum-jaculatio: and, here, it must signify the former, as the lightning must have been darted downward. For these reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken in much the same manner as εἰς ὑπερβόλην, or, εἰς τὸ ἀκριβέσταλον; and, therefore, to signify, usque ad acrobolismum, that is, even to the degree of an acrobolismus, that is, "as thick as darts " are showered down upon an enemy, from the walls of a " town, or other high place." Erasmus, here, renders both ὥσπερ and εἰς by nothing but, in morem; which, how it answers to those two words, I cannot see: nor can I apply this expression to εἰς, having never met with this preposition, in that sense.

(b) κοσκινηδὸν.] "Ut cribri agitationem referre videantur." Faber.

(c) φορτικῶς.] *Stephanus* shews that φόρτικος signifies, "fit-to-carry-great-burthens," as, φόρτικον πλοῖον, oneraria navis; and, that, metaphorically, it signifies molestus, or tædiosus. But I find it hard to conceive (though Erasmus hath so translated it) how φορτικῶς, here, can signify molestè;

μαγδαῖοι, ἢ βίαιοι· (a) ποταμὸς ἱκάσῃ τανῦν· ὥτε τηλικαύτῃ ἐν ἀκμαζῇ χρόνῳ ναυαγία ἐπὶ τῷ Διυκαλίωνος ἐγένετο, ὡς ὑπόβρυχίων ἁπάντων καταδεδυκότων, μόγις ἴν τι κιβώτιον περισωθῆναι, περσεϊλαν τῷ (b) Λυκωρείῃ, ζώπυρόν τι τῷ ἀνθρωπίνῳ σπέρματος διαφύλαττον εἰς ἐπιγονὴν κακίας μείζονος. Τοι γάρ τοι ἀκόλουθα τῇ μαθυμίας ταύτῃ κομίζῃ παρ' αὐτῶν, ὥτε θύοντος ἔτι σοί τινος, ὥτε σιφανῶντος, (c) εἰ μή τις ἄρα πάρεργον Ὀλυμπίων· ἢ ὥτος

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικῶς διαλέγομαι, viz. ὑιτοὶ μαγδαῖοι, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that φορτικῶς, in this place, means magnificè; as if he had said, "And, Jupiter, that I may talk to you importantly, or grandly, as my subject requires I should."—And this he really does, by going on in the grand expressions, ὑιτοὶ μαγδαῖοι, &c.

(a) ποταμὸς.] The text seems to want ἢ before ποταμὸς, to answer τε going before.

(b) Λυκωρείῃ.] Lycores was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) εἰ μή τις ἄρα πάρεργον Ὀλυμπίων.] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering πάρεργον, adverbially, by "obiter;" and much less for rendering Ὀλυμπίων by "in ludis Olympicis." It is true, Ὀλύμπια—ων signifies Olympia, or, ludi Olympici; but, how the genitive case Ὀλυμπίων can signify "in Olympicis," is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: ὥτε θύοντος ἔτι σοί τινος, ὥτε σιφανῶντος, εἰ μή τις ἄρα ΠΟΙΗΣΙΕ πάρεργον ΕΚΕΙΝΟ Ὀλυμπίων. "Nec sacrifi-
"cante tibi amplius aliquo, nec statuam tuam coronante, nisi
"præstiterit quispiam supervacaneum *illud* ludorum Olympi-

ἐ σάνο ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ὀλ- τι ἀρχαῖον συντελῶν. Καὶ καΐ' ὀλίγον Κρόνον σε, ὦ Θεῶν γενναιότατε, ἀποφαίνεσι, παρασαίνοντες τῆς τιμῆς.

2. Ἐᾶ λέγειν, ὁποσάκις ἤδη σε τὸν νεὸν σεσυλήκασιν. Οἱ δὲ ἢ αὐτῷ σοι τὰς χεῖρας (a) Ὀλυμπιάσιν ἐπεβλήκασι. Καὶ σὺ ὁ ὑψιθρεμμίτης ὤκησας, ἢ ἀναπῆσαι τὰς κύνας, ἢ τὰς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτὰς συλλαβοῖεν, ἵτι συσπιναζομένας πρὸς τὴν φυγήν. Ἀλλ' ὁ γενναῖος, ἢ γιγαντολίτως, ἢ Τιτανοπράτως, ἐκάθησο, τὰς πλοκάμους περικειρόμενος ὑπ' αὐτῶν, δικάπτχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, (b) ὦ θαυμάσιε, πηνίκα παύσεται, ὕτως ἀμελῶς παροράμενα; Ἢ πότι κολάσεις τὴν τοσαύτην ἀδικίαν; (c) Πόσοι Φαέθοντες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς ὕτως ὑπέραντλον ὕδωρ τῇ βίᾳ; Ἵνα γὰρ τὰ κοινὰ ἐάσας, τἀμὰ ἐπα, τοσούτους Ἀθηναίων εἰς ὕψος ἀέρας, ἢ πλευσίνους ἐκ παιπαλάντων ἀποφύνας, ἢ πᾶσι τοῖς δεμίνοις ἐπικερήσας, μᾶλλον δὲ ἀέρίον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πίνης διὰ ταῦτα ἐγκόμιον, ὰ ἴτι ὐδὲ γναρίζομαι πρὸς αὐτῶν, ὕτι προσβλέπουσι οἱ τίνες ὑποπτήσσοντες, ἢ προσκυνοῦντες, καὶ' τῷ ἐμῷ πώματι ἀνηρτημένοι. Ἀλλ' ἄγε πω ἢ ὀδῷ βαδίζων ἐντύχοιμί τινι αὐτῶν, ὥσπερ τινὰ τάλην πολλαῖῳ νεκρῷ ὑπτίαν, ὑπὸ τῷ χρόνῳ ἀνατετραμμένην παρίσχοντα, (d) μηδὲ ἀναγνόντες. Οἱ δὲ ἢ σάῤῥωθεν ἰδόντες, ἑτέραν ἐκτρέποντες,

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"corum." And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὀλυμπιάσιν.] The dative case singular of Ὀλύμπια, the name of that city, with σι added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπιάδι, ab-olympia; and Ὀλυμπίαζε, Olympiam-versus.

(b) ὦ θαυμάσιε.] "Honoris appellatio: ut, ὦ γενάδα, "εὐδαιμόνιε, &c." *Faber.*

(c) πόσοι Φαέθοντες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over.

(d) Μηδὲ ἀναγνόντες.] Faber renders these words, "ne "legentes quidem," as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

δυσάντητον, καὶ ἀποτρόπαιον δίκαιόν ἐστιν ὑπολαμβάνοντες, τὸν δὲ σοφὸν σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγενημένον. Ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἰσχατιὰν τραπόμενος, ἐναψάμενος δᾳδίσκην, ἐργάζομαι τὴν γῆν, ὑπόμισθος ὀβολῶν τεττάρων, τῇ ἐρημίᾳ καὶ τῇ δικίλλῃ σφενδιλοσοφῶν ἐνταῦθα. Τοῦτο γὰρ μοι δοκῶ κερδανῆν, μηκέτι ὄψεσθαι πολλὰς σαρὰ τὴν ἀξίαν εὐκράττοντας. (a) Ἀνιαρότερον γὰρ τοῦτό γε. Ἤδη ποτὲ ἐν ᾅδου Κρόνῳ καὶ Ῥέᾳ υἱὲ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος, καὶ νήδυμον (ὑπὲρ τὸν (b) Ἐπιμενίδην γὰρ κεκοίμησαι) καὶ (c) ἀναῤῥιπίσας τὸν πεφυσῆν, ἐξ ἐκ τῆς

would not so much as read. It is true, ἀναγινώσκω often signifies to read; but "agnosco" is the proper and most usual signification of it; and, I think, "agnoscentes" is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀνιαρότερον.] "More vexatious" than even my calamities, in this place of toil and want.

(b) Ἐπιμενίδην.] He was a poet of Crete, who, as he attended his father's flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse,

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

Steph.

(c) ἀναῤῥιπίσας.] "Ῥίπτω, a ῥίπτω. jacio, est, *Impetus* ejus "quod *projicitur*." *Steph.* But I should think that, considered as the theme of ῥιπίζω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that ῥιπίζω does not so properly signify "follibus sufflo" (as the writers of lexicons render it) but, "projiciendo ventilo," to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of waggery on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, does that on the end of a stick, viz. by whirling it about. In which sort of action. Jupiter, whirling his thunderbolt. in order to light it up, must make a comical sort of a figure.

(a) Οἴτης ἐναυσάμενον, μεγάλην ποιήσας τὴν φλόγα ἐπιδείξασί τινα χολὴν ἀνδρώδης καὶ πανικὸς Διὸς, εἰ μὴ ἄλλῃ ἐστὶ τὰ ὑπὸ (b) Κρητῶν περὶ σε, καὶ τῆς ἐκεῖ σῆ τεφρᾶς μυθολογήμενα.

3. ΖΕΥΣ. Τίς ὁ τός ἐστιν, ὦ Ἑρμῆ, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑποργίᾳ, πίνων ὅλον, καὶ αὐχμῶν, καὶ ὑποδιφῶν; Σκάπτει δὲ (c) οἶμαι, ἐπικεκυφὼς· καλὸς ἀνθρωπος, καὶ θρασύς. Ἥκω (d) φιλόσοφός ἐστιν· ὁ γὰρ ἂν ἄλλος ἀσεβείας τοὺς λόγους (e) διεξῆει καθ' ἡμῶν ΕΡΜ Τί φῂς. ὦ πάτερ; Ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου, τὸν Κολυττέα; Οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν (f) τελείων ἐλάσας,

(a) *Οἴτης.*] Mount Oeta hath never been remarkable for fire or volcanos. But, as Ætna was, both for those and for the forge of the Cyclops, in which were made Jupiter's thunderbolts, I have no doubt but Lucian wrote it *Αἴτνης.* I have found Faber, too, of this opinion.—*Ἐναυσάμενος,* read *ἀναυσάμενος,* says Faber, especially, because Erasmus translates it, "redaccenso;" which he must have done, because he found it so written, in his book.—This emendation is, certainly, just; because, as the thunderbolt had been extinct, it was, therefore, to be re-kindled," or again made red hot.

(b) *Κρητῶν.*] See the story of Jupiter in your dictionary.

(c) *οἶμαι.*] It seems, Jupiter could not, at that vast height, distinctly see whether Timon was digging, or not: but he very judiciously guesses, from his stooping posture, that he was at that sort of work.

(d) *φιλόσοφός.*] Many of the philosophers were wont to decry the chimerical deities of the Heathen. On this account was Socrates, the greatest of them, put to death by the Athenians.

(e) *διεξῆει*] The third person singular of the preterpluperfect tense of the middle voice: *διεξέιμι,* properly signifying, as it were, *pierexeo;* but, often, used for edissero, or oratione-percurro.

(f) *τελείων.*] Such beasts were chosen for sacrifices, as were without blemish: which custom, doubtless, was originally taken from the commands given by God, at the institution of the passover, and of the consecration of priests: "Your lamb shall be without blemish, a male of the first "year." Exod. xii. 5. And, "take one young bullock, and

(a) νεόπλουτος, ὁ τὰς ὅλας ἑκατόμβας, φασ' ἔ λαμπρῶς εἰθάμων ἑορτάζων τὰ διάσια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; Τί παθὼν ἂν τοιοῦτός ἐγιν, αὐχμηρὸς, ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἔοικεν, ὕτω βαρεῖαν καταφέρων τὴν δίκελλαν; ΕΡΜ. (b) Οὑτωσὶ μὲν εἰπεῖν, χρηστότης ἐπέτρεψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ περὶ τὲς διορύχους ἅπαντας οἶκτος· ὡς δὲ ἀληθῆ λόγῳ, ἄνοια, καὶ (c) εὐήθεια, καὶ ἀκρισία περὶ τὲς φίλους, ὃς ἐ συνίει, πόρρῳ καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυναῖκῶν τοσοῦτον ὁ κακοδαίμων κυρόμενος τὸ ἆπαρ, φίλως εἶναι αὐτὲς καὶ ἑταίρως ἤετο, ὑπ' εὐνοίας τῆς περὸς αὐτὸν, χαίροντας τῇ βορᾷ. Οἱ δὲ τὰ ὁσᾶ γυμνώσαντες ἀκριβῶς, καὶ στιατραγόντες, εἴ τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες. καὶ τοῦτον μὲν μάλα ἐπιμελῶς, ὥχοντο, αὖον αὐτὸν καὶ τὲς ῥίζας ὑποστιμμένον ἀπολιπόντες· ἐδὲ γνωρίζοντες ἔτι, ἐδὲ προσβλέποντες. Πόθεν γὰρ ἦ ἐπικυρῆντες, ἦ ἐπιδιδόντες ἐν τῷ μέρει; Διὰ ταῦτα δικελλίτης καὶ διῴθειρίας, ὡς ὁρᾷς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθῷ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες φασ' αὐτῷ, μάλα ὑπεροπλικῶς παρέρχοντα, ἐδὲ τὄνομα, εἰ Τίμων καλεῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ἐ παροπτέος ἀνὴρ, ἐδὲ ἀμελητέος· εἰκότα γὰρ ἠγανάκτει δυσυχῶν· ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς καταῤῥάκτοις κόλαξιν ἐκείνοις, ἐπιλελησμένοι ἀνδρὸς (d) τοσαῦτα ταύρων

"two rams, without blemish." Exod. xxix. 1. The word τελείων, applied to sacrifices, is of frequent use, in Homer; which makes Lucian use it, here, in the way of humour.

(a) νεόπλουτος.] Not suddenly enriched, and, therefore, an upstart (which is the usual signification of this word), but, "lately enriched," i. e. who lately came into a great fortune; and such there had been, in Timon's family, as appears by his discourse with Plutus below. Stephanus, too, shews that νεόπλουτος is sometimes taken in this sense of nuperditatus.

(b) Οὑτωσὶ μὲν εἰπεῖν.] "That I may so say: that is, to talk "in the way of the world."

(c) εὐήθεια.] Properly, good morals; that is, honesty, or, no guile. Hence, it hath been used to signify that kind of simplicity which makes an honest man think every other as undesigning as himself, and which, therefore, hath a mixture of folly in it. See Steph.

(d) τοσαῦτα.] Faber justly observes that τοσαῦτα ταύρων is barbarous Greek, and that, in the royal manuscript at Paris,

τε καὶ αἰγῶν σιάτατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γὰρ ἐν ταῖς βισὶ τὴν (a) κνίσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τι, καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων, καὶ βιαζομένων, καὶ ἁρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱερουλκούντων (πολλοὶ γὰρ ὄντες καὶ δυσφύλακτοι, καὶ ἀδὲ ἐπ' ὀλίγον καλαμοῦσαι ἡμῖν ἐφίασι) σολὺν ἤδη χρόνον, ἀδ' ἀπέβλεψα εἰς τὴν Ἀτλικὴν, καὶ μάλιστα ἐξ ὧν (b) λόγων ἔριδες, ἐπιπόλασαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κικραγότων, ἀδὲ ἐπακούειν ἐςὶ τῶν ἰσχῶν. Ὥστε ἢ ἐπιβυσάμενον χρὴ τὰ ὦτα καθῆσθαι, ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρξίν τινα, καὶ (c) ἀσύμβολα, καὶ λήρους μεγάλῃ τῇ φωνῇ ξυνειρύντων. Διὰ ταῦτά τοι καὶ τῦτον ἀμεληθῆναι συνέβη, πρὸς ἡμᾶς ὢ φαῦλον ὄντα. Ὅμως δὲ τὸν Πλῆτον, ὦ Ἑρμῆ, παραλαβὼν, ἄπιθι παρ' αὐτὸν κατὰ τάχος. Ἀγίτω δὲ ὁ Πλῆτος καὶ τὸν Θησαυρὸν μεθ' αὐτῦ, καὶ μινίτωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλαττέσθωσαν ἔτω ῥᾳδίως, κἂν ὅτι μάλιστα ὑπὸ χρηςότητος αὖθις ἐκδιάκῃ αὐτὲς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριςίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὖθις μὲν σκέψομαι, καὶ δίκην δώσυσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· καίεται γὰρ αὐτῦ καὶ ἀποσωμυμέναι εἰσὶ δύο (d) ἀκτῖνες αἱ μέγισαι, ὁπόθι φιλοτιμότερον ἐκόνισα σφῶν ἐπὶ τὸν (e) σοφιςὴν

it is, τοσαῦτα μήρια ταύρων, &c "So many thighs of bulls." For the thighs, especially, were wont to be offered.

—— πίονα μήρι' ἔκηα. *Hom.*

(a) κνίσσαν ἔχω.] As Jupiter utters these words, he, no doubt, must be supposed, as it were, to snuff up the delicious fume.

(b) λόγων ἔριδες.] Disputes, in which was no just reasoning, because they were only about words.

(c) ἀσύμβολα.] See the note to this word, Lib. I. Dial. xxxii.

(d) ἀκτῖνες.] Ἀκτὶν properly signifies a sun-beam. I suppose, the shafts darted by Jupiter, or the thunderbolts, were called ἀκτῖνες because they were supposed to resemble the rays of the sun, in point of brightness, and to be darted with much the same velocity.

(e) σοφιςὴν Ἀναξαγόραν.] Diogenes Laërtius observes that the σοφοὶ, or wise-men, afterwards called φιλόσοφοι, were, anciently, styled σοφισαί.

Anaxagoras was very eminent for his knowledge in natural philosophy, especially the astronomical part. He held

'Αναξαγόραν, ὃς ἔπειθε τὰς ὁμιλητὰς, μηδὲ ὅλως εἶναί τινας ἡμᾶς τοὺς Θεούς. 'Αλλ' ἐκεῖνο μὲν διήμαρτεν· ὑπερίσχυε γὰρ αὐτῷ τὴν χεῖρα Περικλῆς. Ὁ δὲ κεραυνὸς, εἰς τὸ (a) ἀνάκειον παρασκήψας, ἐκεῖνό τε καθῆλλε, καὶ αὐτὸς ὀλίγῳ δεῖν συνέλιξεν παρὰ τὴν πίτυραν ἀλλ' ἐκανή ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, εἰ ὑπερκλυτοῦνται τὸν Τίμωνα ὀρῶσιν.

4. ΕΡΜ. Οἷον δὲ τὸ μέγα πυρωγέναι, καὶ ὀχληρὸν εἶναι, καὶ θρασύν; ὃ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχερέσιν τοῦτο χρήσιμον. Ἰδοὺ γὰρ αὐτίκα μάλα πλούσιος ἐκ πανυπάτου καλαστόσται ὁ Τίμων, βοῶσας καὶ παῤῥησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιορκήσας

that the sun was a *μυδρὸς διάπυρος, candens ferrum*, "a red-"hot mass of iron," as the translator of Laërtes renders it: but, according to others, and with more truth, "a red-hot "round mass of matter; which, he asserted, was larger than all the Peloponnesus. He likewise held that the moon was inhabited, and had mountains and valleys in it. His opinion of the sun's being a very large red-hot mass of matter, and of the moon's having mountains and valleys, is demonstrated by the modern philosophers. And, perhaps, they have arrived at this knowledge, because their masters, the ancients, have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety toward the Gods, for holding the above opinion; but he was only fined five talents, and banished, *ἀπελογησαμένου ὑπὲρ αὐτοῦ Περικλέους τοῦ μαθητοῦ* "his scholar, Pericles, having defended him." Lucian, here, makes him an atheist; but the contrary is evident, from that memorable answer he once made to a man who asked him, why he did not take care of his country? "Yes (said he), I take great care of my country;" at the same time pointing to heaven. *Diog. Laërt.*

I know not what Lucian means by saying that the thunderbolt, that had missed Anaxagoras, d[illegible] the temple of Castor and Pollux; except that he alludes to some history that gave an account that this temple had, in the time of Pericles, been destroyed by lightning: but I doubt whether we have any such history now extant.

(a) *ἀνάκειον.*] Castor and Pollux were, peculiarly, called *ἄνακες*, the kings, or guardians, and their temple, *ἀνάκειον. Stelh.*

τὸν Δία. Εἰ δὲ σιωπῇ ἔσκαπτεν ὑπικεκυφὼς, ὅτι ἂν ἔσκαπτεν ἀμελλέμενος. ΠΛΟΥΤ. Ἀλλ' ἐγὼ ὑπ ἂν ἀπίλθοιμι, ὦ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα, ἵνα καλίσαντος; ΠΛΟΥΤ. Ὅτι νὴ Δία ὕβριζεν εἰς ἐμὲ, καὶ ἐξεφόρει, καὶ εἰς πολλὰ καλημέριζε (καὶ ταῦτα, παίζων αὐτῷ φίλον ὄντα) καὶ μόνον ἐχὶ δικράνοις με ἐξισθῦσι τῆς οἰκίας, καθάπερ οἱ τὸ σῦρ ἐκ τῶν χυμῶν ἀποῤῥιπίζοντες. Ἄξιος ὢν ἀπίλθω, παρασίτοις, καὶ κόλαξι, καὶ ἑταίραις παρεδοθησόμενος; Ἐπ' ἐκείνῃς, ὦ Ζεῦ. σώσατέ με, τὰς αἰσθησομένας τῆς δωρεᾶς, τὰς περιψύχοντας, οἷς τίμιον ἐγὼ καὶ περιπόθητος. Οὗτοι δὲ οἱ (a) λάροι τῇ νηνίᾳ ξυνίστασαν, ἣν προτιμῶσιν ἡμῶν, καὶ διῤῥίζαν παρ' αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπάτωσαν ἄθλιοι, τίτθαις ἴσως ἀπορίπτοντες, οἱ δικαταλάντας δωρεὰν ἀμείλητοι προϊέμενοι. ΖΕΥΣ Οὐδὲν ἴτε τοιοῦτον ὁ Τίμων ἐργάσεται περί σε, πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγώγηκεν (εἰ μὴ σκαπτάσαις ἀνάλγητός ἐστι τὴν ὀσφῦν) ὡς χρῆν σε ἀντὶ τῆς νηνίας σῶσαι. Σὺ μέντοι πάνυ μεμψίμοιρον εἶναί μοι δοκεῖς, ὃς τῶν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀνεπέτασεν, ὑφεὶς περιουσίῳ ἐλευθέρως, ὅτε ἀποκλείσαι, ὅτε ζηλοτυπῶν. Ἄλλοτε δὲ τὸν ἐναντίον ἠγανάκεις κατὰ τῶν πλουσίων, καταπεκλεῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ, καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοι ἐς τὸ φῶς δυνατὸν εἶναι. Ταῦτα γῶν ἀποδύρῃ πρός μὲ, ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τοῦτο ἀχρὸς ὑμῖν ἐφαίνῃ, καὶ φροντίδος ἀνάπλεως, συνεπακὰς τὰς δακτύλους (b) πρὸς τὸ ἦθος τῶν (c) συλλογισμῶν, καὶ ἀποδρέσασθαι ἀπειλῶν, εἰ καιρῷ λάβοιο παρ' αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπίρδεινον ἰδόκει

(a) *λάροι.*] Λάρος, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Stefih.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) *πρὸς τὸ ἦθος*, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. Συλλογισμὸς [illegible] originally, signifies "the casting up of an account," being "arithmeticorum vocabulum." *Stefih.*

(c) *συλλογισμῶν.*] "Adscripsit pater forte *συλλογίσων*." *Gronov.* His father's correction seems right; for, to say that his fingers were crumpled, "according to the custom "of reckoners of money," is much more natural than to say they were so, "according to the custom of computation," which is a harsh expression.

σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῃ, καθάπερ τὴν Δανάην παρθενεύεσθαι, ὑπ' ἀκριβέσι καὶ παμπονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. Ἄτοπα γὰρ ποιεῖν ἔφασκες αὐτὸν, ἐῶντας μὲν τὰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ὁ τολμῶντας, ὁδὶ ἐπ' αὐλίας χρωμένους τῷ ἔρωτι, κυρίως γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους, ἢ τὸ αὐτὸς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ Φάτνῃ κύνα, μήτε αὐτὴν ἐσθίουσαν τῶν κριθῶν, μήτε τῷ ἵππῳ σιτουμένῳ ἐπιτρέπουσαν. Καὶ πρωΐτι γε καὶ καταγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων. καὶ (τὸ καιριώτατον) (c) αὐτὸς ζηλοτυπῶντων· ἀγνοούντων δὲ ὡς καλέσαι τὸν οἰκέτης, ἢ οἰκονόμον, ἢ παιδοτρίψ (d) ὑπεισιὼν λαθραίως, ἐμπαρασήσει τὸν κακοδαίμονα, καὶ (e) ἀνίερεσον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον, καὶ (f) δηλαλίσον θρυαλλίδιον, (g) ἐπαγρυπνεῖν ἐάσας τοῖς τόκοις. Πῶς ἂν ἐκ ἀδικόν, σε φάλαι μὲν ταῦτα αἰτιᾶσθαι, τῶν δὲ τῷ Τιμωνι τὰ ἐναύλια ἐπικαλεῖν;

5. ΠΛΟΥΤ. Καὶ μὴν ὑγε τἀληθῆ ἐξελάζοις, ἄμφω σοι εὔλογα δόξω ποιεῖν. (h) Τῷ τι γὰρ Τίμωνι τὸ πάνυ τοῦτο ἀνειμένον, ἀμελὲς, καὶ ἐκ εὐσπλαγχνον, ὡς ἐμοὶ, εἰκότως ἂν δοκοίη τὲς τι αὐ κατάκλεισον (i) ἐν Θύραις, καὶ σκότῳ φυλάττουσας, ὅπως αὐτοῦ

(a) παιδαγωγοῖς.] Misers are, in many particulars, like tutors, with regard to their money. They confine it: they let it go abroad, with the greatest caution: they are for making the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell up wealth.

(c) αὐτὸς ζηλοτυπῶντων.] A miser is never out of dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

(d) ὑπεισιὼν.] Having-privately-gone-into the miser's closet to steal his money.

(e) ἀνίερεσον.] All misers are hateful, and hated.

(f) δηλαλίσον.] Because he will not allow it oil enough.

(g) ἐπαγρυπνεῖν.] He will spend some sleepless nights, in computing what his money will bring him in, clear, till he hath missed it.

(h) Τῷ τι.]. I cannot see what τι can mean here, and believe Lucian never wrote it.

(i) ἐν Θύραις.] Faber would have it, ἐν θηκαῖς, "in arcis;" for, says he, Lucian would have written it, ὑπὸ Θύραις, as he

πανχύτιος γιγοίμην, ἢ πιμελὴς, ἢ ὑτίφαγος, ἐπιμιλμίνης, ἔτι προσκλομένης αὐτῆς, ἔτι εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθείην πρὸς τινος, ἀνοήτως ἐνόμιζον εἶναι ἢ ὑβριστὰς, ὑδὲ ἀδικοῦντά με ὑπὸ τοσούτοις δισμοῖς καλασκήπτοντας, ὐκ εἰδότας ὡς μᾶλλ μικρὸν ἀπέσειν ἄλλο τινὶ τῶν ὑδαιμόνων με καλαλιπόντος. Οὔτ' ἂν ἐκείνης, ἔτι τὰς πάνυ προχείρως εἰς ἐμὲ τύπτας ἐπαινῶ, ἀλλὰ τὰς, ὅπως ἄριστον ἔσι, μέτριον ἐπιθήσοντας τῷ πράγματι, ἢ μήτε ἀφελομένης τὸ παράπαν, μήτε προσομένης τὸ ὅλον. Σκέψαι γάρ, ὦ Ζεῦ, (a) πρὸς τῦ Διὸς, εἴ τις νόμος (b) γήμας γυναῖκα νέαν, ἢ καλὴν, ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τὸ παράπαν, ἀφίοις ἢ βαδίζειν ὅθ' ἂν ἐθέλοι νύκλωρ, ἢ μεθ' ἡμέραν, ἢ ξυνεῖναι τοῖς βυλομένοις, μᾶλλον δὲ αὐτὸς (c) ἀπάγοι μοιχευθησομένην, ἀναίγων τὰς θύρας, ἢ μαστροπεύων, ἢ πάντας ἐπ' αὐτὴν καλῶν, ἆρα ὁ τοιῦτος ἱκὰν δόξειεν ἂν; Οὐ σύ γε, ὦ Ζεῦ, φαίης ἄν, ἐμοσθῆς πολλάκις. Εἰ δὲ τις ἅπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παίδων γησίων, ὁ δὲ, μήτε αὐτὸς προσάπτοιτο ἀκμαίας ἢ καλῆς παρθένυ, μήτε ἄλλῳ προσβλέπειν ἐπίτρεπε, ἄγονον δὲ ἢ στεῖραν καλαλείποις παρθενεύσοι, ἢ ταῦτα ἱκᾶν φάσκων, ἢ δῆλος ὢν ἀπὸ τῆς χρόας, ἢ τῆς σαρκὸς ἐκτετηκυίας, ἢ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἐσθ' ὅπως ὁ τοιῦτος ὐ παρανοίαν δέξειεν ἄν, δίον παιδοποιεῖσθαι, ἢ ἀπολύειν τῇ γάμυ, καλαμαιμένην ὑπερόσπορον ὕτω ἢ ἐπίκοτον κόρην, καθάπερ ἰέρειαν τῇ (d) Θισμοφόρῳ τρίφων διὰ παντὸς τὺ βίυ; Διόπερ ταῦτα ἢ αὐτὸς πολλάκις ἀγανακτᾶ, πρὸς ἐνίους μὲν ἀτίμως λακίζομενος, ἢ λαφυσσόμενος, ἢ ἐξαιλλόμενος· ὑτ' ἐνίους δὲ, ὥσπερ (e) σιγμαίίας δραπέτης σπεδημένος. ΖΕΥΣ. Τί ἂν ἀγα-

hath, in this very dialogue, said, ὑπὸ μόχλοις ἢ κλειστὴ —This is very probable; for, ἐν θύραις seems to border upon nonsense.

(a) πρὸς τῦ Διὸς.] The swearing by Jove, to Jupiter's own face, is very humourous.

(b) γήμας.] Pro γαμήσας, per syncopen, à γαμέω.

(c) ἀπάγοι.] Faber would have it προάγοι, because Erasmus hath, out of his book, rendered it "producat;" and because προάγωγος signifies, "a man who prostitutes his "wife."

(d) Θισμοφόρῳ.] Ceres was called Θισμόφορος, because husbandry occasioned laws about the division of lands.

(e) σιγμαίίας.] One who had been branded on the forehead with ϕϕ. Such, generally, were slaves who had run

ναυτῶν, κατ' αὐτῶν; Διδάσκει γὰρ ἄμφω καλὸν τὸν δίκαιον. Οἱ μὲν, ὥσπερ ὁ Τάνταλος, ἄποροι, καὶ ἄγευστοι, καὶ ξηροὶ τὸ στόμα, ἐπικρεμάσεως μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεὺς, ἀπὸ τῆς φάρυγγος τὸν τροφὸν ὑπὸ τῶν Ἁρπυιῶν ἁρπαζόμενοι.—Ἀλλ' ἄπελθε ὦδε, σωφρονιστήριον παραπολὺ τῷ Τίμωνι ἐντυχόμενος. ΠΛΟΥΤ. Ἐκεῖνος γάρ ποτε σωθήσεται, ὥσπερ ἐν κοφίνῳ τετρυπημένῳ, πρὶν ὅλως ἐσρυῆναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βυλόμενος τὸν ἐπιῤῥοὸν, μὴ ὑπίσω[λος] ἐσπεσὼν ἐπικλύσῃ αὐτόν; Ὥσε ἐς τὸν τῶν Δαναϊδῶν (a) πίθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τῆ κύτους μὴ σίγοντος, ἀλλὰ πρὶν ἐσρυῆναι σχεδὸν ἐκχυθησομένου τοῦ ἐπιῤῥοῦντος, ὅτως εὐρύτερον τὸ πρὸς τὴν ἔκχυσιν κεκτῆνος τὸ σῶμα, καὶ ἀκώλυτος ἡ ἔξοδος. ΖΕΥΣ. Οὐκοῦν εἰ μὴ ἐμφράξεται τὸ κεκτρὸς τοῦτο, (b) καὶ εἰς τὸ ἅπαξ ἀναπεπλαμένον, ἐκχυθέντος ἐν βραχεῖ τῷ

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "literati." I conjecture the above letters stood for φῆξ φύγαι, "a fugi-"tive thief;" Faber, who mentions them, does not account for them.

(a) πίθον.] By this vessel, he means Timon.

(b) καὶ εἰς τὸ ἅπαξ ἀναπεπλαμένον.] I cannot see why Erasmus, who is author of the other translation, renders these words, "perpetuamque perstillationem;" for, how can εἰς τὸ ἅπαξ signify "perpetuus?" or, ἀναπεπλαμένος, pro ἀναπεπτασμένος, ab ἀναπετάζω, "expando." How, I say, can it signify "perstillatio?" The natural and most usual meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "una vice," as if a thing was said to be done, "by one single effort," or, "at once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum," or, "uno "instante expansum," that is, "a passage opened, all at "once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges that εἰς ἅπαξ, originally, stood before [illegible]ξηται. It certainly would, so, make very good sense: [illegible]erefore, if he will not, at once, have stopped

μᾶλλον εὑρήσει τὴν διφθέραν αὖθις, ἢ τὴν δίκελλαν ἐν τῇ τρυγὶ τοῦ πίθου. Ἀλλ' ἄπιτε ἤδη, καὶ πλησίζετε αὐτόν. Σὺ δὲ μάρυπτο, ὦ Ἑρμῆ, ἐπαινῶν, πρὸς ἡμᾶς ἄγειν τὸν Κύκλωπας ἐξ τῆς Αἴτνης, ὅπως τὸν πραγνὸν ἀκουσόμεθα ἐπισκευάσοντα, ὡς ἤδη γε τεθηγμένου αὐτοῦ δυσερίθω.

6. ΕΡΜ. Πρυτάνευε, ὦ Πλοῦτε.—Τί τοῦτο; Ὑποσκάζεις; Ἐλελήθεις με, ὦ γεννάδα, ὑπὸ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ὤν. ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὦ Ἑρμῆ. Ἀλλ' ἐνίοτε μὲν ἀπίων παρά τινα (a) πεμφθεὶς ὑπὸ τοῦ Διὸς, ἐκ οἴδ' ὅπως βραδὺς εἰμι καὶ χωλὸς ἀμεφοτέρους, ὡς μόλις τιλεῖν ἐπὶ τὸ τέρμα, σφογαράσαντος· ἐνίοτε τοῦ πεμφθέντος. Ὁπόταν δὲ ἀπαλλάττεσθαι δέῃ, στηνὸν ὄψει, καὶ τῶν ἐρνίων ἀνύτερον. Ἅμα γοῦν ἔπεσεν ἡ (b) ὕσπληξ, καὶγὼ ἤδη

"up," &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression ἐφάπαξ is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from εἰς τὸ ἅπαξ.

(a) πεμφθεὶς ὑπὸ τοῦ Διὸς.] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must inrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(b) ὕσπληξ.] Properly, "a swinehe[illegible] whip." The cord, or rope, behind which men, or hors[illegible]hood waiting to

ἀνακηρύττομαι νικηκὼς, (a) ὑπερπηδήσας τὸ στάδιον, (b) ὠδὶ ἰδόντων ἁπάντων τῶν θνητῶν. ΕΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῄς. Ἐγὼ δὲ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, χθὲς μὲν ὠδὶ ὄλολυξον ὥστε περίεσθαι βρόχον ἰσχνότατος, ἄφνω δὲ σύμπαν πλοῦτος καὶ πολυτελεῖς ἐπὶ λινοῦ ζεύγους ἐξελαύνοντας, οἷς ὠδὶ καὶ ὅτῳ· ὑπῆρξε πάσοθε. Καὶ ὑμᾶς πορφυροῖ καὶ χρυσόχειρες περιέρχονται, ὠδ' αὐτοὶ περιτένοντες οἰμαι, ὅτι μὴ (d) ὄναρ πλουτοῦσιν. ΠΛΟΥΤ. Ἑτεροῖον τοῦτ' ἐστὶν, ὦ Ἑρμῆ, καὶ ἄχθεσθαι ποιεῖ βαδίζων τόσε, ὠδὶ ὁ Ζεὺς, ἀλλ' ὁ Πλοῦτος ἀποστέλλει με παρ' αὐτὸν, ἅτε πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὢν· δηλαὶ γῦν καὶ τῷ ὀνόματι. Ἐπειδὰν τοίνυν μείλοιχιόθυμα δῷ με παρ' ἑτέρου πρὸς ἕτερον, εἰς (e) δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φερέτων ἀφάνιστοι μετακομίζουσι. Καὶ ὁ μὲν (f) νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας κρόκιλαι, ὑπὲρ τὰ γόνατα πελαιὰ τῇ ὀδόντι σκιπόμενος, φιριμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ ἐπιλαισωντες (g) ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες, ὥσπερ τὴν χιλιόδνα προσκιτομένην, τιτριγότες οἱ νιοῖοι. Ἐπεὶ δ' ἂν δὶ τὸ σημεῖον ἀφαιρεθῇ, καὶ τὸ λῖνον ἐντμηθῇ, καὶ ἡ δέλτος ἀνοιχθῇ, καὶ ἀνακυκηχθῇ μου ὁ καινὸς διαθέτης, ἤτοι συγγενής τις, ἢ κόλαξ, ἢ

start in a race, was called ὕσπληξ; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) ὑπερπηδήσας τὸ στάδιον.] "Having made but one spring, or bound, over the whole stadium." The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) ὠδὶ ἰδόντων.] Great fortunes are often spent and melted away, we know not how.

(c) ταῦτα.] Mercury intends to say, ταῦτα ΠΑΝΤΑ: for he questions the truth of only the former part of Plutus's speech, in which, he says, he is slow, in coming to a man.

(d) ὄναρ.] The usual expression is κατ' ὄναρ. But ὄναρ is, sometimes, put absolutely, as, ἡ Διὸς ὄναρ φανεῖσα. Plut. in Pericl. *Steph.*

(e) δέλτον.] The last will of the sick man.

(f) νεκρὸς.] His corpse.

(g) ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum.

καταπύγων οἰκέτης, ἐκ παιδικῶν τίμιος, ὑπεξυρημένος (a) ἔτι τὸν γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν, ἃς ἡδὺ ἔχεος ἂν ὑπηρέτησεν αὐτῷ μίγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὃς τις ἂν ἦ, ὅστε ἀρπασάμενός μι, αὐτῇ δίλτῳ θεῖ φέρων, ἀντὶ τῶν τέως Ηυβρίζ, ἢ Δρόμωνος, ἢ Τιδίκ. Μεγακλῆς, ἢ Μεγαβύζος, ἢ Πρόταρχος μείονομαεθεῖς, τὰς μάτην κεχηνότας ἐκείνης εἰς ἀλλήλας ἀποβλέποντας καταλιπὼν, (b) ἀληθὲς ἄγοντας τὸ πένθος, οἷος αὐτὰς ὁ θύννος ἐκ μυχῶ τῆς σαγήνης διέφυγεν, ἐκ ὀλίγον τὸ (c) δίλιας καλαπτιόν. Ὁ δὲ ἐμπεσὼν ἀθρόως ἐς ἐμὲ ἀπειρόκαλος, καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πυρίκακὸς, καὶ εἰ παρὼν ἄλλος μασίξειέ τις, ὄρθιον ἐφιεὰς τὸ ὦς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν, ἐκ ἔτι φορητός ἐστι τοῖς ἐνλυγχάνουσιν, ἀλλὰ τές τε ἐλευθέρως ὑβρίζει, καὶ τὲς ὁμοδέλους μασιγοῖ, ἀποτειρώμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἕξεσιν, ἄχρις ἂν ἢ ἐς πορτίδιόν τι ἐμπεσὼν, ἢ ἱππολοφίας ἐπιθυμήσας, ἢ κόλαξι παραδὲς ἑαυτὸν ὁμνύουσιν, ἢ εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενίστερον δὲ τῶ Κέκροπος, ἢ Κοδρε, συνετώτερον δὲ τῶ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσου ἐκπαίδικα, ἐν ἀκαρεῖ τῶ χρόνῳ ἄθλιος ἐκχέῃ τὰ καῖ' ὀλίγον ἐκ πόλλῶν ἐπιορκιῶν, καὶ ἁρπαγῶν, καὶ πανουργιῶν συνειλεγμένα.

7. ΕΡΜ. Αὐτά πω σχεδὸν φῆς τὰ γιγνόμενα. Ὁπόταν δὲ ὦν αὐτόπους βαδίζῃς, πῶς ὅταν τυφλὸς ὢν τυρίσκεις τὴν ὁδόν; Ἢ πῶς διαγινώσκεις, ἐφ' ἧς ἂν σε ὁ Ζεὺς ἀποστείλῃ, κρίνας εἶναι τῶ πλουτεῖν ἄξιος; ΠΛΟΥΤ. Οἶει γὰρ τυρίσκειν με οἵτινές εἰσι; ΕΡΜ. Μὰ τὸν Δία ὐ πάνυ. Οὐ γὰρ (d) Ἀριστείδην καλλικῶν, Ἱππονίκου καὶ Καλλίᾳ προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ὐδὲ ὁλοσῶ ἀξίοις. Πλὴν ἀλλὰ τί περᾶτεῖς καταπεμφθείς. ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περιηεσῶν, ἄχρις ἂν λάθω τινὶ ἐμπεσών. Ὁ δὲ, ὅστις ἂν περῶτός μοι περιτύχῃ, ἀπαγαγὼν ἔχει, σὲ τὸν (e) Ἑρμῆν, ἐπὶ τῶ παραλόγῳ τῶ κέρδους, προσκυνῶν. ΕΡΜ. Οὐκῦν ἐξηπάτηται ὁ Ζεὺς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθὲς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δίλιας.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀριστείδην.] See his story, in your dictionary.

(e) Ἑρμῆν.] He was reckoned the god of gain.

οἰόμενός σε κατὰ τὰ αὐτῷ δοκοῦντα πλυτίζειν, ὅσους ἂν οἴηται τοῦ πλυτεῖν ἀξίους; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ ἀγαθὲ, ὃς γε τυφλὸν ὄντα εἰδὼς, ὑπεμπεν ἀναζητήσοντα δυσεύρετον ἄτω (a) χρῆμα, καὶ πρὸ πολλοῦ ἐκπλεπτὸς ἐκ τοῦ βίου, ὅπερ ἐδ' ὁ Λυγκεὺς ἂν ἐξεύρε μαδίως, ἀμαυρὸν ὄτω καὶ μικρὸν ὄν. Τοιγαροῦν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων, ἐν τοῖς πόλεσι τὸ πᾶν ἐπικρατοῦν, βᾶον ἐς τὰς τοιάτας ἐμπίπτω περιοδον, καὶ σαγηνεύομαι πρὸς αὐτῶν. ΕΡΜ. Εἶτα πῶς, ἐπειδὴ καταλίπῃς αὐτὰς, βαδίως φεύγεις, οὐκ εἰδὼς τὴν ὁδόν; ΠΛΟΥΤ. Ὀξυδερκὴς τότε πῶς καὶ ἀρίστως γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. ΕΡΜ. Ἔτι δή μοι καὶ τοῦτο ἀπόκρινας· πῶς τυφλὸς ὤν, (ἱερᾶσεται γὰρ) καὶ περιόψει ἀχρεῖος, καὶ βαρὺς ἐκ τοῦ σκολιὸν, τοιούτοις ἐφεδρὰς ἔχοις, ὡς φάντας ἀποδλέπειν εἰς σὲ, καὶ τυχόντας μὲν εὐδαιμονιδ εἶσθαι· εἰ δὲ ἀποτύχοιεν, ὐκ ἀντέχεσθαι ζῶντας; Οἶδα γὰρ τοὺς ὐκ ὀλίγους αὐτῶν ὅτω σε δυσέρωτας ὄντας, ὥς τε καὶ εἰς (b) βαθυκήτια πόντον φέροντας, ἔρριψαν αὐτὸν, καὶ (b) πετρῶν κατ' ἠλιβάτων, ὑπεροπᾶσθαι νομίζοντας ὑπὸ σῶ, ὅτι περ ἐδεῖ (c) τὴν ἀρχὴν ἱερᾶς αὐτὸς. Πλὴν ἀλλὰ καὶ σὺ ἄν, εὖ οἶδα, ὅτι ὁμολογήσειας (εἴ τι ξυνίης σαυτῷ) καρυδαντιᾶν αὐτὸν, ἐμμένοντοιοῦτα ἐπιμεμελῆσθαι. ΠΛΟΥΤ. Οἶμαι γὰρ τοιοῦτον, οἷός εἰμι, ἐρᾶσθαι αὐτοῖς, χωλὸν, ἢ τυφλὸν, ἢ ὅσα ἄλλα μοι πρόσεισιν; ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλοῦτε, οἱ μὲν τυφλοὶ καὶ αὐτοὶ πάντες ὦσί; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ' ἢ ἄγνοια καὶ ἡ ἀπάτη· αἵπερ τῶν κατίχυσι τὰ πάντα, ἐπισκιάζουσιν αὐτούς. Ἔτι δὲ καὶ αὐτοὺς, ὡς μὴ πανταπασιν ἄμορφος εἴην, περιεπλεον περιθέμενον ἐρκεμιώτατον, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοκρόσωπον οἰόμενοι ὁρᾶν τὸ κάλλος, ἐρῶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς ἢ γέ τις αὐτοῖς ὅλον ἀποχυμώσας, ἐπέδειξέ μι, δῆλον ὡς κατιγίσασιν ἂν αὐτὸν, ἀμβλυώτεροις τὰ τηλικαῦτα, καὶ ἐρῶντες ἀπράσων καὶ ἀμόρφων πραγμάτων. ΕΡΜ. Τί δ' ἐν, ὅτι ἐν αὐτῷ ἤδη τῷ πλοῦτῳ

(a) χρῆμα.] A good man.

(b) βαθυκήτια πόντου — et πετρῶν κατ' ἠλιβάτων.] These are poetical expressions, taken out of the following distich of Theognis. *Faber.*

Ἦν (Πενίαν. scil.) δὲ χρὴ φεύγοντα καὶ εἰς βαθυκήτια πόντου
Ῥίπτειν, καὶ πετρῶν, Κυρνὲ, κατ' ἠλιβάτων.

See the same, in Plut. περὶ Στοιν. ἐπαν.

(c) τὴν ἀρχὴν.] Put adverbially, and signifies "à principio," or, "ante omnia. *Steph.*

γενόμενοι, καὶ τὸ πρόσωπον αὐτὸ περιδέμενοι, ἵνα ἐκπεσοῦνται; Καὶ ἦν τις ἀφαιρῆται αὐτὸς, δᾶττον ἂν τὴν κεφαλὴν ἢ τὸ πρόσωπον (a) πρόοιντο. Οὐ γὰρ δὴ καὶ τότε ἀγνοῶν εἶκὸς αὐτὸς ὡς ἐπίχρισ@ ἡ εὐμορφία ἐστὶν, ἐνδοθὶν τὰ πάντα ὀρῶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται. ΕΡΜ. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδάν τις ἐπ' ὀχῶν τὸ πρῶτον ἀναπλάσας τὴν θύραν εἰσδέχηταί με, συμπαρεισέρχηται μετ' ἐμοῦ λαθὼν ὁ τύφ@, καὶ ἡ ἄνοια, καὶ ἡ μεγαλαυχία· καὶ ἡ μαλακία, καὶ ὕβρις, καὶ ἀπάτη, καὶ ἄλλα ἄττα μυρία. Ὑπὸ δὴ τούτων ἁπάντων καταληφθεὶς τὴν ψυχὴν, θαυμάζει τι τὰ ὀ θαυμαστὰ, καὶ ὀρέγεται τῶν φαυλῶν, (b) κἀμὲ τίθητε, τῶν πάντων ἐκείνων φαυλοτέρα τῶν ἐσχηλυθότων κακῶν (b) τίθητε, δορυφορέμενον ὑπ' αὐτῶν· καὶ πάντα περίτερον πάθοι ἄν, ἢ ἐμοὶ προέσθαι ὑπομείνειεν ἄν.

9. ΕΡΜ. Ὡς δὲ λείῳ@ εἶ, ὦ Πλοῦτε, καὶ ὀλισθηρὸς, καὶ δυσκάθικτ@· καὶ διαφευκτικὸς, ἐδημίαν ἀντιλαβὴν παρεχόμεν@ βεβαίαν ἀλλ' ὥσπερ ἰγχέλυς, ἢ οἱ ἄφεις διὰ τῶν δακτύλων δραπετεύεις, ὡς οἶδα ὅπως; Ἡ ποῖα ἔμπαλιν ἐξώδης τε, καὶ εὐλαβὴς, καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκὼς ἐξ ἅπαντ@ τοῦ σώματ@ ἔχουσα, ὡς σληριάσαντας εὐθὺς ἴσχεσθαι, καὶ μὴ ἴσχειν ῥᾳδίως ἀπολυθῆναι.—Ἀλλὰ μεταξὺ ἤδη φλυαρῶντας ἡμᾶς περᾶγμα ὀ μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; ΕΡΜ. Ὅτι τὸν Θησαυρὸν ὐκ ἐπηγαγόμεθα, ὅπερ ἴδιε μάλιστα. ΠΛΟΥΤ. Θαῤῥεῖ τοῦτο γε ὅπως· ἐν τῇ γῇ αὐτὸν καταλιπὼν (c) ἀνέρχομαι σφᾶς' ὑμᾶς, ἐπισκήψας ἐνδον μένειν ἐκκλειομένον τὴν θύραν, ἀνοίγειν δὲ μηδενὶ, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος. ΕΡΜ. Οὐκοῦν ἐπῳδαίνομεν ἤδη τῆς Ἀτλικῆς. Καί μοι ὅσον ἐχίμενος τῆς χλαμύδος ἄχρις ἂν σχεδὸν τὴν ἐσχατιὰν ἀφικώμαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἤν γε ἀπολίπῃς με, (d) Ὑπερ-

(a) πρόοιντο.] The third person plural of the second aorist of the middle voice, from προΐημι, "projicio," poëticè pro πρόοιντο. The second aorist, from προΐημι, is πρόην; thence is the second aorist of the middle voice, προόμην; imperat. πρόσο; optat. προοίμην, whose third person plural is πρόοιντο, not to be found in lexicons.

(b) κἀμὲ τίθητε.] Translated, "et me stupet;" in which, *me* is the accusative case. So Virgil:

"Pars stupet innuptæ donum exitiale Minervæ."

In which sense *stupeo* signifies, to admire-to astonishment."

(c) ἀνέρχομαι.] The *MS.* hath ἀνεἐρχομαι. *Faber.*

(d) Ὑπερῴλῳ ἢ Κλίνι.] Some scoundrels. See Aristoph. in Pace. *Faber.*

ζέλω τάχα ἢ Κλίωνι ἐμπεσεῖμαι περιπεσῶν. Ἀλλὰ τίς ὁ ψίφος ἔτός ἐστι, καθάπερ σίδηρα πρὸς λίθον; ΕΡΜ. Ὁ Τίμων ἐτοιμάζει πλησίον, ὀρυττὸν καὶ ὑπόλιθον γήδιον.—Παπαῖ· καὶ ἡ Πενία πάρεστι, καὶ ὁ Πόνος ἑκάτερος καὶ ἡ Καρτερία, καὶ ἡ Σοφία· καὶ ἡ Ἀνδρία, καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ τακτομένων ἁπάντων, πολὺ ἐμοὶ μᾶλλον τῶν σῶν θορυβούντων. ΠΛΟΥΤ. Τί ἂν ἐκ ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην, Οὐ γὰρ ἄν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτῳ στρατοπέδῳ περιεσχημένον. ΕΡΜ. Ἀλλως ἔδοξε τῷ Διΐ. Μὴ ἀποδειλιῶμεν ἄν.

10. ΠΕΝΙΑ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγωγῶν; ΕΡΜ. Ἐπὶ τοῦτον τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός. ΠΕΝ. Νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὁπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς τρυφῆς παραλαβοῦσα, τοῖσι παραδοῦσα τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλῆς ἀξιον ἀπέδειξα; Οὕτως ἄρα εὐκαταφρόνητον ὑμῖν ἡ Πενία δοκῶ, καὶ εὐαδίκητον, ὥστ' ὃ μόνον κλῆμα εἶχον, ἀφαιρεῖσθε με, ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵν' αὖθις ὁ Πλοῦτος παραλαβὼν αὐτὸν Ὕβρει καὶ Τύφῳ ἐγχειρίσας, (ὁμοίον τῷ πάλαι) μαλθακὸν, καὶ ἀγενῆ, καὶ ἀνόητον ἀποφήνας, ἀποδῶ πάλιν ἐμοὶ (a) ῥάκος ἤδη γεγενημένον; ΕΡΜ. Ἔδοξε ταῦτα, ὦ Πενία, τῷ Διΐ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολουθεῖτε μοι. Οὗτος δὲ τάχα εἴσεται, οἷαν με ὄντα ἀπολίψει. ἀγαθὴν συνεργὸν, καὶ διδάσκαλον τῶν ἀρίστων, ἢ συνὼν, ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένῳ δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν, καὶ (b) πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὅσπερ ἐστὶν, ἀλλότρια ὑπολαμβάνων. ΕΡΜ. Ἀπέρχονται· ἡμεῖς δὲ πρόσιωμεν αὐτῷ.

11. Τίνες εἰσὶ, ὦ κατάρατοι; Ἤ τι βυλόμενοι δεῦρο ἥκετε, ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; Ἀλλ' ὑ χαίροντες ἅπιτε μιαροὶ πάντες ὅλεες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς βώλοις καὶ τοῖς λίθοις συντρίψω. ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· ἐ γὰρ ἀνθρώπους ὄντας βαλεῖς. Ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὗτος δὲ ὁ Πλοῦτος. Ἔπεμψε δὲ ὁ Ζεὺς, ἀκούσας τῶν εὐχῶν. Ὥστε ἀγαθῇ τύχῃ δέχου τὸν ὄλβον, ἀποσὰς τῶν πόνων. ΤΙΜ. Καὶ ὑμεῖς οἰμώζεσθε ἤδη, καίτοι Θεοὶ ὄντες, ὡς φατέ. Πάντας γὰρ

(a) ῥάκος.] A metaphor, from one who borrows a new coat, and returns it quite worn. *Faber.*

(b) πρὸς αὐτὸν ἀποβλέπων.] "Looking toward himself." That is, seeking his happiness in nothing but himself.

——Nec te quæsiveris extra. *Persius.*

ἅμα καὶ θεὸς καὶ ἀνθρώπους μισῶ. Τουτονὶ δὲ τὸν τυφλὸν, ὅτις ἂν ᾖ, καὶ ἐπιτρέψειν μοι δοκῶ τῇ οἰκίλλῃ. ΠΛΟΥΤ. Ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τὸν Διός, (μελαγχολᾷν γὰρ ὁ ἀνθρωπος ἐμ μετρίως μοι δοκεῖ), μή τι κακὸν ἀπέλθῃ προσλαβών. ΕΡΜ. (a) Μηδὲν σκαιὸν, ὦ Τίμων· ἀλλὰ τὸ σὸν τοῦτο ἄγριον καὶ τραχὺ κατακαλῶν, πρεπείνας τὸν χεῖρα, λάμβανε τὴν ἀγαθὴν τύχην, καὶ πλούτει πάλιν, καὶ ἴσθι Ἀθηναίων (b) τὰ πρῶτα, καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ πλοῦτος ἡ δικέλλα· τὰ δ' ἄλλα εὐδαιμονέστατός εἰμι, μηδενός μοι πλησιάζοντος. ΕΡΜ. Οὕτως, ὦ τὰν, ἀπάνθρωπος; Τὸν δὲ Φίλιον Δία μῦθον ἀπηλίκα τις, κρατερόν τις;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόξενον δὲ μηδαμῶς, ἅτως ἐπιμελουμένων σοῦ τῶν Θεῶν. ΤΙΜ. Ἀλλὰ σοὶ μὲν, ὦ Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλοῦτον οὐκ ἂν λάβοιμι. ΕΡΜ. Τί δή; ΤΙΜ. Ὅτι καὶ πάλαι μυρίων κακῶν μοι αἴτιος ἔτος κατέστη, κόλαξί τε παραδοὺς, καὶ ἐπιβούλως ἐπαγαγὼν, καὶ μῖσος ἐπιγείρας, καὶ ἡδυπαθείας διαφθείρας, καὶ ἐπίφθονον ἀποφήνας· τίλος δὲ, ἄφνω καταλιπὼν, ἅτως ἀπίσως, καὶ προδοὺς ἀκῶς. Ἡ βελτίστη δὲ Πενία πόνοις μὲ τοῖς ἀνδρικωτάτοις καταγυμνάσασα, καὶ (c) μετ' ἀληθείας καὶ παῤῥησίας προσομιλοῦσα, τά τε ἀναγκαῖα πάρεστι παρεῖχε, καὶ (d) τῶν πολλῶν

(a) Μηδὲν σκαιὸν.] "Nihil sinistrum;" that is (as we are wont to say in English), "Nothing unlucky," i. e. "rashly "violent," good Timon.

(b) τὰ πρῶτα.] "Interdum verò dicitur aliquis esse τὰ "πρῶτα, i. e. *princeps.*" *Steph.*

(c) μετ' ἀληθείας καὶ παῤῥησίας.] "With truth and freedom." That is, like a friend, who speaks nothing but truth, and that with full freedom; and is, therefore, void of falsehood and flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in rendering πολλῶν, "vulgaria;" as I have also done, in rendering πολλὰ, page 146, line 32. But Faber says, that Erasmus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies "vulgus," but that the usage of the Greek tongue will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἐκείνων, here, "tot illa." I think he is in the right; for I could not, after much enquiry, find that πολλὰ ever signified "vulgaria."

ἐκείνων καταφρονῶν ἐπαίδευεν, ἐξ αὐτῶ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τῆ βίᾳ, καὶ δείξασα ὅσις ἦν ὁ σκλητὼν ὁ ἐμὸς, ὃν ὅτι κόλαξ Ῥωμαίων, ὅτι συκοφάντης φοβῶν, ὁ δῆμος σαρξυνθείς, ἐκ ἐκκλησιαστὴς ψηφοφορήσας, ὁ τυραννὼν ἐπιβουλεύσας, ἀφειλέσθαι δύναιτ' ἄν. Ἐβρωμέν τοιγαροῦν ὑπὸ τῶν πόνων, τοτοῖ τὸν ἀγγὸν φιλοπόνως ἐπεργαζόμενον, ὑδὲν ὀρῶν τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιτα σαρὰ τῆς δικέλλης. Ὥστε σαλινδρομῶ ἄπιθι, ὦ Ἑρμῆ, τὸν Πλοῦτον ἀπαγαγὸν τῷ Διΐ. Ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν σάντας ἀνδρώπους (a) ἥδηδὸν οἰμώζειν σοιῆσαι. ΕΡΜ. Μηδαμῶς,

(a) ἥδηδὸν.] Stephanus says that ἥδηδὸν is taken in the same manner as "viritim," in Latin; that is, that it signifies κατ' ἄνδρας (as is said κατ' ἄνδρας) "per totam pubem," or, "complectendo totam pubem," and, then, he quotes these words of Herodotus: Συβάριος γὰρ ἁλῶσης Μιλήσιοι πάντας ἥδηδὸν ἀπεκείραντο τὰς κεφαλάς. Now, as, κατ' ἄνδρας signifies "viritim, "or, "per singulos viros," κατ' ἥδηδὸν, too, being a parallel expression, must, strictly, signify "per singulos "puberes, sive pubescentes." And, as κατ' ἥδηδὸν, thus taken, is laid down as strictly explanative of ἥδηδὸν, therefore, ἥδηδὸν, too, must signify "per singulos puberes." But yet, after all, this cannot be either Herodotus's, or Lucian's meaning: for how could "all the Milesians" cut off their hair, youth by youth, as if they had all been nothing but youths? Or, how, in this place, could "all men" bewail, youth by youth, as if mankind consisted of nothing but striplings? Hence, it is evident that, though ἥδηδὸν, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that place of Herodotus, and in this of Lucian, be understood in an extensive sense, as if one sort of age were put for every age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, Timon could not, possibly, mean less, no more than "all the Milesians could be shorn, "youth by youth."

Stephanus, indeed, says (but without insisting much upon it) that ἥδηδὸν is taken in the same manner as the adverb παμδημεί, which signifies "universum populum complecten-"do,", or "in universum."—I know no reason why Erasmus "should render it, ab ineunte ætate."

ὦ 'γαθὲ, ἐ γὰρ πάντες εἰσὶν (a) ἐπιτήδειοι πρὸς οἰμώγην, ἀλλ' ἅπερ τὰ ὀργίλα ταῦτα, κὴ μιερακιώδη, κὴ τὸν Πλοῦτον παράλαβε· (b) ὅτι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τὸ Διός.

12. ΠΛΟΥΤ. Βέλει, ὦ Τίμων, δικαιολογήσομαι πρός σε, ἢ χαλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες, ἀντέρομαι γάρ σε ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τουτονί. ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως (c) κὴ μακρὰ εἰπεῖν, ὅτω πολλὰ ὑπό σε καθηγορηθέντα· ὁμως δὲ ὅρα, εἴ τι σε, ὡς φῂς, ἠδίκηκα, ὃς τῶν μὲν ἡδίστων ἁπάντων αἴτιός σοι κατέστην, κὴ τιμῆς, κὴ προεδρίσος, κὴ στεφάνων, κὴ τῆς ἄλλης τρυφῆς· Περιβλεπτὸς δέ τοι κὴ ἀοίδιμος δι' ἐμὲ ἦσθα, κὴ περισπέδατος. Εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναιτίως ἐγώ σοι· μᾶλλον δὲ αὐτὸς ἠδίκημαι τοῦτο ὑπό σου, διότι με ὅτως ἀτίμως (d) ὑπέβαλλες ἀνδράσι καταρρύτοις, ἐπαινοῦσι, κὴ καταγοητεύουσι, κὴ πάντα τρόπον ἐπιβελεύουσί μοι. Καὶ τό γε τελευταῖον ἔφησθα, ὡς προδίδωκά σε· τὸναυλίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον. ἀπελασθεὶς ὑπὸ σοῦ, κὴ ἐπὶ κιφαλὴν ἐξωσθεὶς τῆς οἰκίας. Τοιγαροῦν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν (e) ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. Ὥστε μάρτυς ὁ Ἑρμῆς ὅτοσί, ὡς ἐκίτευον τὸν Δία (f) μηδ' ἅπαξ παρά σε, ὅτω δυσμενῶς μοι προσεπεγεγένει. ΕΡΜ. Ἀλλὰ νῦν ὁρᾷς, ὦ Πλοῦτε, εἰς ἣδη γεγένηται; Ὥστε θαῤῥῶν ξυνδιάτριβε αὐτῷ. Καὶ σὺ μὲν σκέπτε, ὡς ἔχεις. Σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμοῦ κελεύοντί σοι.

13. ΤΙΜ. Πειστέον, ὦ Ἑρμῆ, κὴ αὖθις φλυαρητέον. Τί γὰρ ἂν κὴ πάθοι τις, ὁπόταν οἱ Θεοὶ βαίζωσιν; Πλὴν ὅρα γε, εἰς οἷα με πράγματα ἐμβαλεῖς τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων, χρυσὸν ἄφνω τοσοῦτον λήψομαι, (g) ἐδὲν ἀδικήσας, κὴ τοσούτας φροντίδας ἀναδέξομαι. ΕΡΜ. Ὑπόσηθι, ὦ Τίμων, δι' ἐμὲ, κὴ εἰ

(a) ἐπιτήδειοι.] *Idonei*, or, *habiles*; by which is here meant, naturally fitted or disposed.

(b) ὅτι ἀπόβλητά.

Οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα. *Hom.*

(c) κὴ μακρὰ.] Timon's word repeated.

(d) ὑπέβαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἡ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μηδ'.] The MS. hath it better μήτ'. *Faber.*

(g) ἐδὲν ἀδικήσας.] That is, having done nothing to deserve this curse, of being again inriched.

χαλεπὸν τοῦτο καὶ οὐκ οἶσόν ἐστιν, ὅπως οἱ κύκλωπες ἐπιτήδειοι διαβήσονται ὑπὸ τῷ φόβῳ· ἐγὼ δὲ (a) ὑπερ τὴν Αἴτνην, ἐς τὸν οὐρανὸν ἀναπλήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τιμωρήσομαι γὰρ τῇ ἱερείᾳ τῶν στιρῶν. Σὺ δὲ αὐτοῦ στιρίμενος ἀναπίμψω γάρ σοι τὸν
9 θησαυρὸν ἀπιλθών· μᾶλλον δὲ σαῖς. Σέ φημι, θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι τούτῳ, καὶ πάρεσχε σαυτὸν ἀπιλθόντι. Σκάπτε, ὦ Τίμων, (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποσήσομαι.

14. ΤΙΜ. Ἄγε δή, ὦ δίκελλα· τῶν μοι ἐπίρρωσον σαυτήν, καὶ μὴ κάμῃς ἐν τῷ βάθει τὸν θησαυρὸν ἐς τὐμφανὲς σπουδαλυομένη —
10 Ω Ζεῦ τιράσια, καὶ φίλοι (d) Κορύβαντες, καὶ Ἐρμῆ κιρδῶε, σώσατε

(a) ὑπερ τὴν Αἴτνην.] He returns to Heaven, by the way of Ætna, because Jupiter had ordered him to bring up the *Cyclopes* from thence, to mend his thunderbolts. See above, paragraph five, at the end.

(b) βαθείας καταφέρων.] Erasmus has rendered βαθείας, "altiùs," I know not why; nor do I know any such adverb as βαθείως; βαθέως being the only immediate one from βαθὺς. I must own, I know not what sort of a word βαθείας is; and, therefore, cannot help thinking that Lucian wrote it βαθέως.—Καταφέρων is, here, the same as κάτω φέρων, "deorsum impingens; as appears, from Stephanus's account of the verb καταφέρω.

(c) ὑποσήσομαι.] Thomas Magister (according to Stephanus) takes ὑποσήσομαι, in this place, to be the same as ὑποχωρήσω, signifying, "clam-discedam." But, I think, he should, at the same time, have shown us how the dative ὑμῖν can signify, "a vobis."—He, otherwise, interprets the verb ὑφίσαμαι, by κρυφίως ἵσαμαι, which would make tolerable sense, here, by Plutus's saying, "I will stand by you, so as to be invisible;" I say, this would be tolerable sense, did not Plutus tell Timon, in the word ἀπιλθών, just above, that he would go off; which he could not well do, and stand privately by, at the same time. for these reasons I cannot but conclude that Lucian wrote it ὑμῶν ἀποσήσομαι, "a vobis digrediar," agreeably to ἀπιλθὼν, above. And thus doth the other translation, by Erasmus, render it; so that, most probably, Erasmus found the text, ὑμῶν ἀποσήσομαι.

(d) Κορύβαντες.] These priests of Rhea were enthusiasts, who, at their solemnities, danced in armour, and, with the

χρυσίον τοσοῦτον; Ἦτυ ὕσαι ταῦτά ἐστι; Δῆθεν γῦν, μὴ ἀνθρακας τοῦτον ἀναγράψας. Ἀλλὰ μὴν χρυσίον ἐστιν ἐπίσαμαι, ὑπερυθρον, βαρὺ, καὶ τὴν περίοψιν (a) ὑπερήδιστον. Ὦ χρυσὲ, δεξίπυρε κάλλιστον βροτοῖς. " (b) Αἰθόμενον γὰρ πῦρ ὅτε διαπρέπτιις καὶ νύκτας" καὶ μεθ' ἡμέραν. Ἐλθὲ, ὦ φίλτατε, καὶ ἐφαπτώμεθα. Νῦν πείθομαί γε καὶ Δίκη σοὶ γενέσθαι (c) χρυσόν. Τίς γὰρ ἂν ἂν σαφέστερος ἀπαντλαμένοις τοῖς κόλποις ὑποδείξειε ὧν πάλαι ἐρασὴν διὰ τῶν τίγγας καταῤῥέοντα; Ὦ Μίδα, καὶ Κροῖσε, καὶ τὰ ὑμῶν Δελφῶν ἀναθήματα, ὡς ὑδὲν ἄρα ἦτε πρὸς Τίμωνα, καὶ τὸν Τίμωνος πλοῦτον· ᾧ γε οὐδὲ βασιλεὺς ὁ Περσῶν ἴσος. Ὦ δαίμονα, καὶ φιλτάτη δυφίλα, ὅπως μὲν τῷ (d) Πανὶ τούτῳ ἀναθῆναι πάλιν. Αὐτὸς δὲ ἤδη πᾶσαν περιάμενος τὴν ἰσχατιὰν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

mixed uproar of piping, drumming, and shouting, raised a great astonishment in the minds of the spectators. *Steph.* Perhaps, then, it was usual with such persons, upon any extraordinary surprise, to cry out, ὦ Κορίσκαντες; and that thence it became a common exclamation, in the mouths of such as were struck with any sudden astonishment.

(a) ὑπερήδιστον.] When Mr. Locke was reckoning up the qualities of gold, such as fusible, malleable, ductile, &c. he forgot this of ὑπερήδιστον; which omission a tolerable miser would never pardon.

(b) Αἰθόμενον, &c.] These words are taken from the first Ode of Pindar, which begins thus:

> Ἄριστον μὲν ὕδωρ· ὁ δὲ
> Χρυσὸς, αἰθόμενον πῦρ
> Ἅτε διαπρέπει νυ-
> κτὶ, μεγάνορος ἔξοχα πλούτου.

In the version thus:

> *Optima quidem est aqua; sed*
> *Aurum, ardens ignis*
> *Velut, excellit no-*
> *ctu superbificas supra divitias.*

(c) χρυσόν.] As when he courted Danaë.

(d) Πανὶ τούτῳ.] "To Pan here." It is supposed that some temple, or statue, of Pan stood near him, to which rural deity he offers up his rustic implements.

μόνῳ ἐμοὶ ἱκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀπαθανάτου ἕξειν μοι δοκῶ.—Διεδέχθη δὲ ταῦτα, καὶ πεπομπεύκαμεν πρὸς τὸν ἐπιλοιπον βίον, ἀμιξίαι καὶ ἀπιστίαις, καὶ ἀγνωσίαι, καὶ ὑπερψυΐαι. Φίλος δὲ, ἢ ξένος, ἢ ἑταῖρος, ἢ (b) ἑλέου βωμὸς, ὕθλου σωλὺς· καὶ τὸ οἰκτίρειν δακρύοντα, ἢ ἐπικωκύειν διορύγα, κατανομία, καὶ κατάλυσις τῶν ἰθῶν. Μοναρχὴς δὲ ἡ δίαιτα, καθάπερ τοῖς λίνοις, καὶ φίλος ἐκ Τίμωνος· οἱ δὲ ἄλλοι σάκτις, ἐχθροὶ, καὶ ἐπίβουλοι, καὶ τὸ πρόσωπον ἐλεῆσαί τινι αὐτῶν, μίασμα. Καὶ ἐν τίνα ἴδοι μέσον, ἀπόφρας ἡ ἡμέρα. Καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν, καὶ (c) μήτε κήρυκα δεχώμεθα παρ' αὐτῶν, μήτε σπονδὰς σπενδώμεθα, (d) ἡ ἐρημία δὲ ἡμῖν ἔστω πρὸς αὐτούς. Φυλέται δὲ, καὶ φράτορες, καὶ δημόται, καὶ ἡ πατρὶς αὐτὴ, ψυχρὰ, καὶ ἀνωφελῆ ὀνόματα, καὶ ἀνώτατον ἀνδρῶν φιλοτιμήματα. Πλουτείτω δὲ Τίμων μόνος, καὶ ὑπερεράτω ἁπάντων, καὶ τρυφάτω μόνος καθ' ἑαυτὸν, κολακείας καὶ ἐπαίνων φορμικῶν ἀπηλλαγμένος. Καὶ θεοῖς θύετω, καὶ (e) εὐωχείτω, μόνος ἑαυτῷ γείτων καὶ ὅμορος, ἑκατὸν (f) τῶν ἄλλων. Καὶ ἄπαξ ἑαυτὸν δεξιώσασθαι διδόχθω, ἢν δὶς ἀποθανεῖν, ἢ αὐτῷ (g) σέφανον

(a) καὶ τάφον.] "As a sepulchre also;" that is, "as well as "he, before, had it for a house."

(b) ἑλέου βωμὸς.] Altars, among the heathen, were places of protection to such as fled to them.

——— *Hæc Ara tuebitur omnes.* Virg.

(c) μήτε κήρυκα, &c.] The meaning is, that he will remain in a constant state of war, with mankind: for peace was usually made, among the Grecians, by sending the κήρυκες, or heralds, to propose it, and by making libations to the Gods, that they might ratify it. See *Il.* iii.

(d) ἡ ἐρημία.] He would have a whole desert between him and mankind; so that the bounds should not be any thing so thin as a wall, an hedge, or the like.

(e) εὐωχείτω.] Lege εὐωχείσθω. Nam εὐωχέω significat "aliquem convivio accipere," εὐωχεῖσθαι autem, "epulari." Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case. Faber is also at a loss about it, but conjectures that ἑκατὸν τῶν ἄλλων should be ἕκας ἀπὸ τῶν ἄλλων; which may be true.

(g) σέφανον ἐπινικίου.] Among the Grecians, crowns of laurel, palm, parsley, and, upon some occasions, of gold, were the rewards of such as conquered at the games, or served their country, in peace, or war. *Potter.*

ἐπιτυγχεῖν· καὶ ὄνομα μὲν ἴσως ὁ ΜΙΣΑΝΘΡΩΠΟΣ ἥδιστον. Τῷ τρόπῳ δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, καὶ σκαιότης, καὶ ὀργὴ, καὶ ἀπανθρωπία. Εἰ δέ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, καὶ σβεννύναι ἐπειρώντα, πιεῖν καὶ ἁλείψαι καταδεινύναι. Καὶ ἤν τινα τῶν χειμάρρων ὁ ποταμὸς παραφέρῃ, ὁ δὲ, τὰς χεῖρας ἀρίγων, ἀντιλαβέσθαι δέηται, ἀθεῖν καὶ τοῦτον ἐπὶ κεφαλὴν (a) πίπτοντα, ὡς μηδὲ ἀνακύψαι δυνηθείη· οὕτω γὰρ ἂν τὴν ἴσην ἀπολάβοιεν.—(b) Εἰσηγή-

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their *στήλαι*, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, *καὶ στεφάνους τοὺς λίθους*.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

Ἐνθάδ' ἀποῤῥήξας, ψυχὴν βαρυδαίμονα κεῖμαι.
Τὄνομα δ' ὃ πύσεισθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) *πίπτοντα.*] Faber has it, *βαπτίζοντα*. I think he justly finds fault with *πίπτοντα*, because the man in the water cannot well be said "to fall." But, is not *βαπτίζοντα* applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed "to sink "himself" into the water. It might, however, make sense, if referred to *με*, which is understood, before *ἀθεῖν*; so that Timon might be the person understood to be *βαπτίζοντα*, "sinking the other," into the water.

(b) *Εἰσηγήσατο.*] This verb, strictly, signifies, "proposuit," or, "autor introduxit:" but I have rendered it, "rogavit," in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, "rogare," because he who proposed it to them, did it, by asking these questions, "Velitisne, or, Jubeatisne, Quirites?"

αυτο τὸν νόμον Τίμων (a) Ἐχιπρατίδη Κολυτιεύς.—(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν διείχθω, καὶ ἀνδρικῶς ἐμμένομεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποιησάμην ἅπασι γνάριμά σοι ταῦτα γενέσθαι, διότι ὑπερπλουτῶ, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τοῦτο; Φιῶ τῷ τάχυς· παρταχόθεν συνθέουσι, κεκονιμένοι καὶ σπευσιῶντες, ἐκ οἶδα, ὅθεν ὀσφραινόμενοι τοῦ χρυσίου. Πότερον ὃν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελεύσω αὐτὸς τοῖς λίθοις, (c) ἐξ ὑπερδεξίου ἀκροβολιζόμενος, ἢ τόγε τοσοῦτον περιεσόμεθα, εἰσάπαξ αὐτοῖς ἐμπλήσαντες, ὡς πλέον ἀνιῶντο φαρμάκου; Τοῦτο οἶμαι καὶ ἄμεινον· ὥστε διχόμηθα ἤδη αὐτός, ὑποσάντες. Φίρε, ἴδω, τίς ὁ πρῶτος αὐτῶν ἔτοῖς ἐστι; Γναθωνίδης ὁ πέλαξ, ὁ φρόνη (d) ἔρανον αἰτήσαντί μοι ἐρίξας τὸν βρόχον, πίθος ἄλυς παρ' ἐμοὶ πολλάκις ἐμεμικώς. Ἀλλ' ἰοὺ ἰοὺ ἐποίησεν ἀφικόμενος· ἀμάξεται γὰρ περὶ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς ὑπ' ἀρχῆς Τίμωνος ἀγαθῆ ἀνδρὸς οἱ Θεοὶ; Χαῖρε Τίμων τυφοφθόνητε, καὶ ἥδιστε, καὶ συμποτικώτατε. ΤΙΜ. Νὴ καὶ σύ γε, ὦ Γναθωνίδη, γνησίων ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκώμμων σύ γε. Ἀλλὰ σῶ τὸ συμπόσιον; Ὡς καινόν τί σοι ἄσμα τῶν (e) νεοδιδάκτων διθυράμβων ἦκα

(a) Ἐχιπρατίδη.] "Ἐχιπρατίδης lege Ἐχιπρατίδη. *Faber.*" So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ.] "Decretum concionis confirmavit." *Steph.*

(c) ἐξ ὑπερδεξίου.] Ὑπερδέξιος (τόπος being understood) signifies a "place, where one stands so much higher than "another, that he may lift his right-hand over him, so as to give him the heavier blow." And ὑπερδέξια, ων, neut. plur. (χώρια being understood) signifies "places of such advantage, as that persons may, from them, lift their right-hands over those below them." See *Steph.*

(d) ἔρανον.] Ἔρανος, from ἐράω, *amo*, properly signifies "an "entertainment, where every one contributes his part of the "expense, or his club." And, hence, it hath been used to signify "a contribution, or part of a contribution, to relieve a person in want." See *Steph.*

(e) νεοδιδάκτων διθυράμβων.] "*Dithyrambics*" (which were songs in praise of Bacchus) "lately taught," that is, lately

νομίζων. ΤΙΜ. Καὶ μὴν ἐλεγεῖά γε ἄσῃ μάλα περιπαθῶς (a) ὑπὸ ταύτῃ τῇ δικίλλῃ. ΓΝΑΘ. Τί τοῦτο; Παίεις, ὦ Τίμων; Μαστύρομαι, ὦ Ἡράκλεις· ἰὼ, ἰὼ· φρενοκλυδεῖσθαί σε τραύματος εἰς Ἄρειον πάγον. ΤΙΜ. Καὶ μὴν ἄν γε μικρὸν ὑποραδύνῃς, φόνῳ τάχα πρακτικλήσῃ με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἰάσαι, μικρὸν ὑπιπάσας τῷ χρυσίῳ· δυνῶς γὰρ ἰσχαιμὸν ἴσῃ τὸ φάρμακον. ΤΙΜ. Ἔτι μένεις; ΓΝΑΘ. Ἀπιμι· σὺ δὲ ἃ χαιρήσεις, ἄτων σκαιὸς ἐκ χρηστῶν γενόμενος.

16. Τίς ὅτος ἐστιν ὁ προσιὼν, ὁ ἀναφαλαντίας; Φιλιππίδης κολάκων ἁπάντων ὁ (b) βδιλυρώτατος. Οὗτος δὲ πως' ἐμοῦ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ (c) προῖκα δύο τάλαντα μισθὸν, τὸ ἐπαίτιον, ὁπότε ἄσαντά μοι, πάντων σιωπώντων, μόνος ὑπηρετήσειε, ἠρνοσάμην· ἀδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ γεγῦτα πρώην ᾠδέ με, καὶ προσῆλθον ἐπικυρίας δείμενος, πλαγὰς ὁ γενναῖος προσενέγκαι. ΦΙΛ. Ὦ τῆς ἀναισχυντίας. Νῦν Τίμωνα γνωρίζεις; Νῦν Γναθωνίδης φίλος καὶ συμπότης; Τοιγαροῦν δίκαια πέπονθεν ὑπὸ ἀχάριστος ὤν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνήφηβοι, καὶ δημόται, ὅμως

"published." The authors of plays, or songs, among the Grecians were called διδάσκαλοι, as, κωμῳδοδιδάσκαλοι, τραγῳδοδιδάσκαλοι, διθυραμβοδιδάσκαλοι. Horace uses the same manner of expression:

Vel qui Prætextas, vel qui docuere *Togatas.*

The reason of the expression is, that the authors taught the actors, or singers, how to speak or sing their performances.

(a) ὑπὸ δικίλλῃ.] Quod Latinè dicitur, "canare, vel saltare, "ad tibiam, ad citharam," id Græcè est, ᾄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοις, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." *Faber.*

This sense, from this consideration, seems just, and further deserves acceptance, on account of the humour it expresses.

(b) βδιλυρώτατος.] Βδιλυρὸς (ἀ βδέω, "flatum ventris "emitto") *impurus*, or *spurcus*; "a dirty fellow, who does "not matter doing the filthiest things, before people's faces." And, hence, the word hath signified, "quite impudent," or "brazen." *Steph.*

(c) προῖκα.] The accusative case singular of προῖξ—ῖκος, "dos à patre data filiæ." *Steph.*

μετριάζομεν, ὡς μὴ ἐπιτηδᾶν δοκῶμεν. Χαῖρε, ὦ δέσποτα· καὶ ὅπως τὰς μικρὰς τέτας κόλακας φυλάξῃς, τὰς ἐπὶ τῆς τραπέζης μόνον· τὰ ἄλλα δὲ κοράκων ὠδὲι διαφέροντας. Οὐκ ἔτι πιστεύτιμα τῶν νῦν ὠδενί. Πάντες ἀχάριστοι καὶ σαυηροί. Ἐγὼ δὲ τάλαντόν σοι νομίζων, ὡς ἴχοις πρὸς τὰ καλλιπέγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἥκουσα ὡς πλυτοίης ὑπερμεγέθη τινὰ πλοῦτον. Ἥκω τοιγαρῦν ταῦτά σε νυθετήσων· κἀίτοι σύ γε ὅτω σοφὸς ὤν, ὠδὲν ἧσσον δύσῃ τῶν παρ' ἐμοῦ λόγων, ὃς κὴ τῷ Νέσορι τὸ δέον παραινέσειας ἄν. ΤΙΜ. Ἔσαι ταῦτα, ὦ Φιλιάδη. Πλὴν ἀλλὰ πρόσιθι, ὡς κὴ σὲ φιλοφρονήσομαι τῇ δικέλλᾳ. ΘΙΛ. Ἄνθρωποι, κατέαγα τὸ κρανίον ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνυθέτην αὐτόν.

17. ΤΙΜ. Ἰδὲ, τρίτον ἔτος ὁ ῥήτωρ Δημέας προσέρχεται, ψήφισμα ἔχων ἐν τῇ δεξιᾷ, κὴ συγγένης ἡμέτερος εἶναι λέγων. Οὕτω ἱκανὸν δοκᾶ παρ' ἐμοὶ τάλαντα μιᾶς ἡμέρας ἐκτῖσαι τῇ πόλει, (καταδίδακρυ γὰρ, κὴ ἰδέσθαι, ἐκ ἀποδιδοὺς,) κἀγὼ ἐλεήσας ἐλυσάμην αὐτὸν ἐπειδὴ πρώην ἔλαχε τῇ (a) Ἐρεχθηΐδι φυλῇ διανέμειν τὸ (b) Θεωρικὸν, κἀγὼ προσῆλθον αὐτῶν τὸ γιγνόμενον, ἐκ ἔφη γνωρίζειν πολίτην ὄντα μι. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τῆς γένυος, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ φρόγλημα τῆς Ἑλλάδος. Καὶ μὴν πάλαι σε ὁ δῆμος ξυνελιγμένος, κὴ αἱ (c) βυλαὶ ἀμφότεραι στρεμένοι.

(a) Ἐρεχθηΐδι.] Lege Αἰγηΐδι. Quippe Κέκροπος erat δῆμος φυλῆς Αἰγηΐδος, teste Harpocratione. *Faber.*

(b) Θεωρικὸν.] Θεωρικὸν (χρῆμα being understood) signified, "Money paid out of the treasury, for the admission of the "poorer citizens into the theatre." Hence it was used to signify, "Money granted out of the treasury, for the relief of "the poor." See *Potter* and *Stephi.*

(c) βυλαὶ ἀμφότεραι.] That is, not only the βυλὴ, or senate of five-hundred, of which I have spoken, in the notes upon Θείων Ἐκκλησία, but also the court of Areopagus, which, for its great dignity, as Dr. Potter shews, was styled ἡ ἄνω βυλὴ, the upper senate or court.

This court, held upon the hill of Mars, at Athens, and thence called Areopagus, consisted of fifty judges, was the supreme court of justice, and decided all law disputes, whether concerning property, or injuries done to men in their persons or reputations, or blasphemy against the gods. So wise and upright were the judges of this tribunal, that it has been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἄκυρον τὸ ψήφισμα, ὃ ὑπέρ σου γέγραφα. "ΕΠΕΙΔΗ "Τίμων ὁ Ἐχεκρατίδου Κολυτιεὺς, ἀνὴρ ἐμόνον καλὸς κἀγαθὸς, "ἀλλὰ καὶ σοφὸς, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι. παρὰ πάντα χρόνον "διατελεῖ τὰ ἄριστα πράττων τῇ πόλει· νενίκηκε δὲ αὐξ, καὶ πάλαι, "καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ (a) τελείῳ ἅρματι, καὶ "συνωρίδι πωλικῇ."—ΤΙΜ. Ἀλλ' ἀδὲ ἐθαύμασα ἐγὼ πώποτε εἰς Ὀλυμπίαν. ΔΗΜ. Τί ἦν; Θεωρήσεις ὕστερον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(a) *τελείῳ ἅρματι.*] Stephanus shews that the Greeks distinguished their horses into the ἄβολοι and the τέλειοι. The ἄβολοι were such as had not, as yet, cast their teeth, in which were the marks of their age: the τέλειοι, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called τέλειοι.

Now ἅρμα, from ἄρω, "apto," originally and properly, signifies, not "a chariot," but "a-set-of-horses-joined in "a draught;" which is evident from Stephanus's quotation upon this word. First, from Xenoph. Pæd. η'. ἅρμα λευκὸν χρυσόζυγον, "a set of white horses with golden harnesses;" and, again, from Herodian, "ἅρμα ἑξάπωλον, "a set of six young horses." Besides that, Eustathius, upon Homer's Odyss. xvii, puts it out of all dispute, that ἅρμα properly signifies, "a set of draught-horses."

From these considerations, I think it evident that the word ἅρματι, here, having τελείῳ an epithet, as I have shewn, of full grown horses, joined to it, must signify, "a set-of "horses;" and that τελείῳ ἅρματι must signify "a set-of-full-grown-horses." And this, I think, is further evident from the opposition of the following words, συνωρίδι πωλικῇ ("a pair of πῶλοι, or young horses") to τελείῳ ἅρματι, "a set of full-grown horses," I have rendered ἅρματι by "currus," knowing no word, in the Latin tongue, that signifies, "a set of draught horses," as ἅρμα does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: Φᾶσι δέ τινες, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἅρμα, τὸ δὲ πωλικὸν ὀκτώ. The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the τέλειον, or the πωλικὸν ἅρμα.

ἀλλὰ πρεσβεῖσθαι ἄμεινον.—" Καὶ ἡρίσευσι δὲ ὑπὲρ τῆς πόλεως
" σίφνος (a) πρὸς Ἀχαρνίας, ἢ κατίκοψε (b) Πελοποννησίων
" (c) δύο μοίρας." TIM. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὅπλα, ὑδὲ
πρεσγεύφιν ἐν τῷ κατακλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτὸν λέ-
γεις· ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀπαιτοῦντες—" Ἔτι δὲ, ἢ
" ψηφίσματα γράφειν, ἢ συμβουλεύειν, ἢ στρατηγῶν, οὐ μικρὰ
" ὠφέλησε τὴν πόλιν. Ἐπὶ τούτοις ἅπασι, ΔΕΔΟΚΤΑΙ τῇ
" βουλῇ, ἢ τῷ δήμῳ, ἢ τῇ Ἡλιαίᾳ (d) κατὰ φυλὰς, ἢ τοῖς δήμοις

(a) πρὸς Ἀχαρνίας.] We must not, here, take πρὸς for "contra," but "apud." For Ἀχάρνη was a δῆμος, or district of Attica. Therefore, Timon, being an Athenian, must not be supposed to fight against his own countrymen, but against their common enemy, the Peloponnesians, who are supposed to have met him, in that district of Attica, and whom he, therefore, fought, πρὸς, "apud," "among," the Acharnansians.

(b) Πελοποννησίων.] Timon lived in the time of that memorable war, between the Athenians and Spartans, called the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀνακλιεῦσι ἄνδρες πισταχόσιοι. *Faber.*

(d) κατὰ φυλὰς.] The Eliæa was a court of justice at Athens, the next in dignity to that of Areopagus, and said to be so called from ἥλιος, *sol*, because it sat under the sun, or in the open air. The number of judges belonging to it were, as Dr. Potter sets forth, sometimes, only fifty, but generally two, or five, hundred.

Now, why this decree should be said to be agreed to by the judges of this court, κατὰ φυλὰς, "by their tribes," is what I cannot well account for; because I know no tribes of Athens, but the ten tribes, into which the people of the city, and those of all Attica, had been divided. Perhaps, as this court of Eliæa often consisted of five hundred judges, it was like the βουλὴ, or senate of Athens, made up of men chosen out of all the tribes, from each an equal number; so that, in this view, the whole court might have confirmed any decree, κατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally, was, not κατὰ φυλὰς, but ἢ ταῖς φυλαῖς, which seems to hang well together with the other parts of the sentence, and to be

" ἰδίᾳ, ᾗ κοινῇ πᾶσι, χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὸν
" Ἀθηνᾶν ἐν τῇ ἀκροπόλει, (a) κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, ᾗ
" ἀκτῖνας ἐπὶ τῇ κεφαλῇ, ᾗ στεφανῶσαι αὐτὸν χρυσοῖς στεφάνοις
" ἑπτὰ, ᾗ ἀνακηρυχθῆναι τοὺς στεφάνους σήμερον (b) Διονυσίοις τρα-

agreeable to reason; as it, also, was easy to be mis-transcribed to κατὰ φυλὰς. And I am the more of this opinion, because, as Dr. Potter shews, the δῆμοι, mentioned immediately after, were subdivisions of the φυλαὶ, being in number, one hundred and seventy-four smaller districts of the country of Attica: for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the βυλὴ: then, of the δῆμος, that is, of the principal δῆμος, that of Athens, the capital: then, of the court of Eliæa, by its tribes: then, of all the δῆμοι, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) κεραυνὸν, &c.] In order to make a Jupiter of him.

(b) Διονυσίοις τραγῳδοῖς.] Τραγῳδὸς signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, τραγῳδὸς, the person, should be put for τραγῳδία, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

——————Nam sic
Et Laberî mimos ut pulchra poëmata mirer.

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the βυλὴ, or senate; or in the assembly of the people; or in the tribe, or δῆμος, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state; and it was afterwards objected to him, as a

ἐν γνόοις καινοῖς· (ἀχθῆναι γὰρ δι' αὐτὸν δεῖ σήμερον τὰ Διονύσια.)
" Εἴτε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτῷ, ἀγχιστεὺς, ἢ
" μαθητὴς αὐτῷ ὤν. Καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, καὶ τἄλλα
" πάνυ ὁπόσα ἂν ἐθέλοι."—Τυτὶ μὲν δή σοι τὸ ψήφισμα.—Ἐγὼ δὲ
5 (a) σοι καὶ τὸν υἱὸν ἐβουλόμεν ἀγαγεῖν παρά σε; Οὐ ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ἀνόμασα. ΤΙΜ. Πῶς, ὦ Δημέα, ὃς ἀδὲ γεγάμηκας, ὅπα γε καὶ ἡμᾶς εἰδέναι; ΔΗΜ. Ἀλλὰ γαμῶ, ἢν διδῷ Θεὸς, ἐς γέωτα· καὶ παιδοποιήσομαι, καὶ τὸ γεννηθησόμενον, ἄρρεν γὰρ ἔσαι, Τίμωνα ἤδη καλῶ. ΤΙΜ. Οὐκ οἶδα, εἰ γαμήσεις ἔτι, ὦ ἔτος,
10 τηλικαύτην παρ' ἐμοῦ πλήγην λαμβάνων. ΔΗΜ. Οἴμοι. Τί τοῦτο; (b) Τυραννίδι Τίμων ἐπιχειρεῖς. καὶ τύπτεις τὸς ἐλευθέρους, οὐ καθαρῶς ἐλεύθερος, ἐδ' (c) ἀστὸς ὤν; Ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας. ΤΙΜ. Ἀλλ' ἐκ ἐμπέπρησαι, ὦ μιαρὲ, ἡ ἀκρόπολις· ὥστε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἀλλὰ
15 καὶ πλουτεῖς, τὸν (d) ὀπισθόδομον διορύξας. ΤΙΜ. Οὐ διώρυχται ἐδὲ

very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) *σοι.*] Faber thinks *σοι*, here, impertinent, because of *παρά σε*.

(b) *Τυραννίδι.*] *Τυραννὶς* signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) *ἀστὸς.*] The city of Athens was, peculiarly, called *ἄστυ*, and the citizens thereof *ἀστοὶ*. *Stephanus*, from *Eustathius*, p. 3491 and 1383.

(d) *ὀπισθόδομον.*] At the back of Minerva's temple stood the public treasury, called, from its situation, *ὀπισθόδομος*; wherein, beside other public money, a thousand talents were laid up in store, against any great exigency. If any man expended them, upon a trivial account, he was put to death. *Potter.*

Demeas will charge Timon with none but the most capital offences.—*καὶ* before *πλουτεῖς*, in the preceding line, signifies "also;" that is, "You are, also, grown rich, &c. beside having burned the citadel."

ἔτος· ὥστε ἀτιθασά σου ϗ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἴσθι. ΤΙΜ. Οὐκοῦν ϗ ἀλλοῖ λάκωνες. ΔΗΜ. Οἶμοι τὸ μιτάρριον. ΤΙΜ. Μὴ (a) κίκραχθι· κατοίσω γάρ σοι ϗ τρίτην· ἐπεὶ ϗ γιλοῖα παμπαν παίδοιμι, δύο μὲν Ἀκκεδαιμονίων μοίρας κατακόψας ἀνοπλ@, ἓν δὲ μιαρὸν ἀνδρά- 5
πιον μὴ ἐτιτρίψας. Μάτην γὰρ ἂν εἴην ϗ νεικηκὼς Ῥολύμπια ϗὐξ, ϗ πάλην.

18. Ἀλλὰ τί τοῦτο; Οὐ Θρασυκλῆς ὁ Φιλόσοφος οὗτός ἐστιν; Οὐ μὲν οὖν ἄλλος. Ἐκτετάσθαι γὰρ τὸν πώγωνα, ϗ τὰς ὀρροὺς ἀνακλίνας, ϗ βρενθυόμενός τι πρὸς αὑτὸν, ἔοικεν, (b) τιλανῶδες 10
βλέπων, ἀνασεσοβηκὼς@ τὴν ἐπὶ τῷ μετώπῳ κόμην, (c) Αὐτοβορίας τις, ἢ Τρίτων, οἷος ὁ Ζεῦξις ἔγραψεν. Οὗτος ὁ τὸ (d) σχῆμα εὐσταλὴς,

(a) *κίκραχθι.*] Pro *κίκραχε*, the third person singular of the perfect tense active, from *κράζω*.

(b). *τιλανῶδες.*] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Cœlus and Vesta. Titan gave up his birthright of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called *τιτᾶνες*. recovered the kingdom, and released his father, Saturn. *Stefih.*

(c) *Αὐτοβορίας τις.*] Timon compares Thrasycles to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind Βορέας called Αὐτοβορίας, nor could, upon much enquiry, find it so called, I conjecture that, here, Αὐτοβορίας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not Βορέας, "a *Boreas*," but Αὐτοβορίας, "a very "*Boreas*," or, "*Boreas* himself." And the tendency of the words, οἷος ἔγραψεν ὁ Ζεῦξις, seems to favour this opinion.

(d) *σχῆμα εὐσταλὴς.*] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

καὶ πόρνους τὸ βάθισμα, σωφρονικὸς τὴν ἀναβολήν, ὥωτιν μυρίᾳ ὅσα περὶ ἀρετῆς διεξιὼν, καὶ τῶν ἡδονῆ χαιρόντων κατηγορῶν, καὶ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λιτοδιαίτῳ ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειε αὐτῷ (τῇ ζωροτέρᾳ δὲ χαίρει μάλιστα) παθόντες τὸ Λήθης ὕδωρ ἐκπιόν, ἐναντιώτατα ἐπιδεικνύμενοι τοῖς ἰωδινοῖς ἐκείνοις λόγοις, προαπάζων ὥσπερ Ἰκτῖνος τὰ ὄψα, καὶ τὸν ψαλιόν παραγναμπτόμενος, (a) καρύκης τὸ γένειον ἀπάλιπας, κυνηδὸν ἀμφορώμενος, ἐπαικυδῶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὑρέσιν προσδοκῶν, ἀκριβῶς τὰ τρίβλια τῷ λιχανῷ ἀποσμήχων, ὡς μηδὲ ὀλίγον τῦ (b) μυττωτοῦ καταλίποι μεμψίμοιρος ἀεὶ ὡς τὸν ψαλιῶντα ὅλον, ἢ τὸν σῦν μόνος τῶν ἄλλων λάβοι· ὅτι περ (c) λιχνείας καὶ ἁπλησίας (d) ὄφελος, μίθυσος καὶ παρόψις; ἐκ ἀχρὶς ὧδῆς καὶ ὀρχήσεως μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς πρωτεῖα, καὶ λόγου πολλοῦ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα περὶ σωφροσύνης. καὶ κοσμιότατος, καὶ ταῦτα φησιν, ἤδη ὑπὸ τῦ ἀκράτου ποτηρῶς ἔχων, καὶ ὑποτραυλίζων γελοίως· εἶτα ἅμετος ἐπὶ τούτοις, καὶ τὸ τελευταῖον, ἀράμενοί τινες ἀφίερσιν αὐτὸν ἐκ τῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέρας ἐπιλαμβάνοντα. Πλὴν ἀλλὰ καὶ ὑφαν, εἰδενὶ τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος· ἴσως, ἢ θρασύτητος, ἢ φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα, καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ (e) γοητεία προηγεῖται, καὶ ἡ ἀναι-

(a) καρύκης.] Λύδιον ἔδισμα, ἐξ αἵματος καὶ ἄλλων. *Hesych.*

(b) μυττωτοῦ.] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) λιχνείας.] "Gluttony," from λιχνὸς (a λείχω, *lingo*) a lick-plate.

(d) ὄφελος.] "The advantage." Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) γοητεία προηγεῖται.] I apprehend that there is an allegory in these words: "Imposture goes before him, and impudence walks close by him." That is, "He skulks "behind imposture, which he puts before him, to hide him- "self from the world; but if he should be discovered, he has "impudence close at his side, by the assistance of which, he "shall brazen it out against mankind." Had γοητείᾳ and ἀναισχυντίᾳ been the dative case, with τῇ repeated, instead of ἡ, the sense would be obvious, in this light:

"That he led the way, that is, was foremost, in impos- "ture, and equalled any one in impudence."

σχυνῖτα παραφαιρεῖ· καὶ ὅλως πάντοφορ (a) τὸ χρῆμα, καὶ παντα-χόθεν ἀφιξιᾶς, καὶ φοινίκως εὐπλεές· οἰμώξεται τοιγαρῦν ὃς εἰς μακρὰν χρηστὸς ὤν. Τί τοῦτο; Παπαῖ. Χρόνιος ἡμῖν Θρασυκλῆς. ΘΡΑΣ. Οὐκοῦν ταὐτα, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφίγμαι, (b) ὥσπερ οἱ τὸν πλοῦτόν σοι τιθιπότες, ἀργυρίῳ καὶ χρυσίῳ, καὶ δείπνων πολυτελῶν ἐλπίδι συνδιδραμήκασι, πολλὴν τὴν κολακείαν ἐπιδιξόμενοι πρὸς ἄνδρα, οἷόν σε ἁπλοϊκὸν, καὶ τῶν ὄντων κοινωνικόν. Οἶσθα γὰρ ὡς μάζα μὲν ἡμοὶ δεῖπνον ἱκανὸν, (c) ὄψον δὲ ἥδιστον θύμον, ἢ κάρδαμον, ἢ εἴποτε τρυφῴην, ὀλίγον τῶν ἁλῶν· ποτὸν δὲ ὁ (d) Ἐννεάκρουνος· ὁ δὲ τρίτων ὕτος, ἧς βύλει πορφυρίδος ἀμείνων. Τὸ χρυσίον μὲν γὰρ ἐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. Σοῦ δὲ αὐτοῦ χάριν (e) ἐσάλην, ὡς μὴ διαφθείρῃ σε τὸ πάχιστον τοῦτο καὶ ἐπιβουλότατον κῆμα ὁ πλοῦτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγενημένος. Εἰ γάρ μοι πείθοιο, μάλιστα ὅλον εἰς τὴν θάλατταν ἐμβαλεῖς αὐτὸν, ἐδὲν ἀναγ-καῖον ἀνδρὶ ἀγαθῷ ὄντα, καὶ τὸν φιλοσοφίας πλοῦτον ἐρᾷν δυναμένῳ. Μὴ μέντοι ἐς βάθος, ὦ ἀγαθὲ, ἀλλ' ὅσον ἐς βυθοὺς ἐπεμβὰς ὀλίγον πρὸ τῆς κυματώδους γῆς, ἐμοῦ ὁρῶντος μόνου. Εἰ δὲ μὴ τοῦτο βύλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας· καὶ μηδ' (f) ὁπόλον αὐτῷ ἀνῇς, διαθιδὲς ἅπασι τοῖς δεομένοις· ᾧ μὲν, πέντε δραχμὰς, ᾧ δὲ μνᾶν, ᾧ δὲ τάλαντον. Εἰ δέ τις φιλόσοφος εἴη, δεομοιρίαν, ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ (καίτοι ἐκ ἐμαυτοῦ χάριν αὐτῷ, ἀλλ' ὅπως μεταδῷ τῶν ἑταίρων τοῖς δεομένοις) ἱκανὸν εἰ ταύτην τὴν ἡμέραν ἐμπλήσας παράσχοις, ἐδὲ ὅλως δύο μεδίμνους χωρῆσαι Αἰγινητικούς. Ὀλιγαρκῆ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφοῦντα, καὶ μηδὲν ὑπὲρ τὴν ἡμέραν φρονεῖν. ΤΙΜ. Ἐπαινῶ ταῦτά σε, ὦ Θρασύκλεις. Πρὸ γῆς τῆς ἡμέρας, εἰ δοκεῖ, φίρε σε

(a) τὸ.] Lege τι. *Faber.*

(b) ὥσπερ.] Delendum. *Faber.*

(c) ὄψον.] I know no word, in the English tongue, that answers to ὄψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρουνος.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐσάλην.] This second aorist passive is, here, taken in the neuter sense, "concessi," or, "veni," which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὁπόλον.] See the note to δραχμῶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμελήσεσθαι τῆ δικάλλῃ. ΘΡΑΣ. (a) Ὦ δημοκρατία, καὶ τόμοι, παιόμεθα ὑπὸ τῶν καταράτων ἐν ἐλευθέρᾳ τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὦ Θρασύκλεις; Μῶν (b) παρακέκρουσμαί σε; Καὶ μὴν ἐπεσκαλῶ χοινικας ὑπὲρ τὸ μέτρον τίτλεμας. Ἀλλὰ τι τοῦτο; Πολλοὶ ξυνέρχονται· Βλεψίας ἀκεῖνος, καὶ Λάχης, καὶ Γνίφων, ὅλως τὸ σύνταγμα τῶν οἰμωξομένων. Ὥστε τί ἂν ἐπὶ τὴν φίτραν ταύτην ἀπελθὼν, τὴν μὲν δικάλλαν ὀλίγον ἀναπαύσω, πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστας λίθας ξυμφορήσας, ἐπιχαλάζω πόρρωθεν αὐτῆς; ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων, ἄπιμεν γαρ. ΤΙΜ. Ἀλλ' ἂν ἀχαιμωτί γε ὑμεῖς, ἢδὲ ἄνευ τραυμάτων.

(a) Ὦ δημοκρατία.] "Is it not hard to suffer thus in a free "state, where no man hath arbitrary power?"

(b) παρακέκρουσμαι.] Put deponently, and signifies, "defraudavi." The metaphor is taken from those who, in weighing out any thing, bear down the scale, in which the commodity is, unknown to the buyer, to make him believe he has his just weight; or from buyers who, when any sort of grain is measured to them, give the vessel a shake, or a kick, unknown to the sellers, to make it hold more. *Stefph.*

ΔΙΑΛ. δ'. Δίκη Φωκήντων.

(a) Ἐπὶ (b) ἄρχοντος (c) Ἀρισάρχου (d) Φαληρέως, (e) Πυανεψιῶνος ἕκτης ἱσταμένου, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντος.] This manner of expression is usual; as, ἐπ' Ἀλεξάνδρου, "tempore Alexandri; ἐπὶ Κρόνου, "tempore "Saturni." *Stefph.*

(b) ἄρχοντος.] Athens was, first, governed by kings. Of these, Ogyges (in whose reign a deluge destroyed all Attica) was the first. History is quite silent as to what passed in Attica, from the time of his reign to that of Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors (" Post Codrum nemo Athenis regnavit, quod memoriæ ejus " nominis tributum est." *Justin.*) but called each of their succeeding princes, down to Alcmæon, inclusive, being, in all, thirteen, by the name of ἄρχων. After the time of Alcmæon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of Æschylus, who reigned just before Alcmæon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, ὁ Ἄρχων, " The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled βασιλεύς, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called Πολέμαρχος. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called Θεσμόθεται. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) Ἀριστάρχου.] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

> Fiet Aristarchus, neque dicet, cur ego amicum
> Offendam in nugis?——

And Ælian says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. Lucian, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) Φαληρέως.] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a Φαληρεὺς, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) Πυανεψιῶνος ἑοδόμην.] Πυανεψιὼν was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival Puanepsia, which was celebrated in this month.—Puanepsia was so called, ἀπὸ τοῦ ἕψειν πύανα, "from boiling pulse, or pease," in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. *Potter.*—Whom see, for a full account of the Grecian months. And, for ἑοδόμην ἑσαμένην, see the note upon the same words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἐκκλησίᾳ, p. 123.

(a) *ἐπὶ τῶν ἑπτὰ Φωκέων*, (b) *βίας ὑπαρχόντων, καὶ ἁρπαγῆς ἀφῦχθαι λέγει πάντων τῶν ἐν δικῇ Ταῦ ἀφειρημένων.*

ΜΕΧΡΙ *μὲν, ὦ Φωκίδα Δικασταὶ, ὀλίγα ἠδικήμεν ὑπὸ τοῦτὸ τῷ Ταῦ, κατηχρῶμήν τοῖς ἐμοῖς, καὶ κατείρητο· ἔνθα μή δεῖ, ὁ βαρὺς ἔφερον τὴν βλάβην· καὶ παρέπεσον ἴσως τῶν λεγομένων ὑπὸ τῆς μητρὸς τότε, ἣν ἴσῃ με φυλάσσοντα περὸς τι ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς. Ἐπεὶ δὲ ἐς τοσοῦτον ἦκεν πλεονεξίας, καὶ ἀνοίας, ὥστ, ἐφ' οἷς ἠτύχησα πολλάκις, ἐκ ἀγαπᾶν, ἤδη καὶ πλείω περοσδιδάζεσθαι,*

(a) *ἐπὶ.*] A little above, *ἐπὶ* signifies, "tempore," and, here, "coram."

(b) *βίας ὑπαρχόντων, καὶ ἁρπαγῆς.*] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, "constitutis judicibus de vi et rapinâ;" which, however, I leave as I found it, to keep the text company. But hath the verb *ὑπαρχω* ever signified "constituor?" or, with what propriety are the words, "judicibus," and "de," here, understood?—I, therefore, cannot but think that Lucian wrote it *ὑπάρχον*, because, so, it will make tolerable sense: for Stephanus plainly shews that *ὑπάρχω*, very frequently, signifies, "primus facio," as from Herodotus, *ὑπάρχω ἀδικίας*, "prior infero injuriam;" and from Plutarch, *ὑπάρχω βίας*, "prior vim infero." So that, upon this alteration, the text will run thus, *γραφὴν ἔθετο τὸ Σίγμα περὸς τὸ Ταῦ, ἐπὶ τῶν ἑπτὰ Φωκέων, βίας ὑπάρχον, καὶ ἁρπαγῆς.* The grammatical order of which is plainly thus: *τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἑπτὰ Φωκέων περὸς τὸ Ταῦ ὑπάρχον βίας, καὶ ἀδικίας.* "Sigma instituit actionem coram septem Vocalibus contra Tau, incipiens, sive priùs-inferens vim et injustitiam,"—"against Tau, being the first agressor.—But we must not omit a pretty opinion of Gronovius, upon this place, who says, that *ὑπαρχόντων* is not the genitive case plural of *ὑπάρχων*, but of the neuter plural *ὑπάρχοντα—των*, which signifies, "bona," worldly goods or possessions. So that, thus, the sense will be, *ἔθετο γραφὴν βίας καὶ ἁρπαγῆς ὑπαρχόντων*, "He laid an action of violence and rapine of "goods." Stephanus shews, that *ὑπάρχοντα* does signify goods.

ἀναγκαίως αὐτὸ (a) ἰυθύνω νῦν παρὰ τοῖς ἀμφότερα ἰδίοις ὑμῖν. Δίδωμι δὲ ὁ μικρὸν μοι ἐπὶ τῆς ἀποδλίψιως ἐπίρχιται τῆς ἐμαυτοῦ. Τοῖς γὰρ περιπεπραγμένοις ἀεί τι μεῖζον φρονεῖν, ἁρδαν με τῆς οἰκείας ἀποδλίψαι χώρας, ὡς ὀλίγα δεῖν κουφίαν ἀγαγοῦσα, μηδὲ ἐν γράμμασιν ἀριθμεῖσθαι, (b) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ. Δίκαιον ἂν ἐχ ὑμᾶς, οἱ δικάζετε νῦν, ἀλλὰ μὴ τὰ λοιπὰ γράμματα τῆς πίστεως ἴχειν τινὰ φυλακήν. Εἰ γὰρ ἐξέσται τοῖς βουλομένοις ἀπὸ (c) τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, μὴ τοῦτο ἐπιτρέψητε ὑμεῖς, ἂν χωρὶς ὑδὲ (d) καθόλου τι γράφηται, ἐχ ὁρῶ τίνα τρόπον αἱ συνλάξεις τὰ νόμιμα, ἐφ' οἷς ἐπάχθη (e) τὰ κατ' ἀρχὰς,

(a) *ἰυθύνω.*] This verb, properly, signifies, "quod-pravum-"et-obliquum-est-corrigo." *Bud.* Hence, I suppose, it came to signify, "reum-facio:" because, accusing or arraigning a man, for what he has done amiss, is, as it were, making him "straight," who is bent and warped from his moral rectitude.

It governs a genitive case of the crime, as, *ἰυθύνω κλοπῆς. Plut.* in Cic.

(b) *ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ.*] I do not think it possible to make sense, or grammar, of these words. Bourdolotius says, we have the authority of one MS. for reading *τὰ λοιπὰ γράμματα* after *φόβῳ*; which words are found upon the margin of that MS. He is very good authority for this; but still, though the language will, thus, make good sense, yet there seems to be something harsh and unclassical in the expression, *ἐν ἴσῳ τῷ φόβῳ*, the literal meaning of which must be, "in pari-conditione metûs;" which substantive sense of *ἴσῳ* seems forced. Hence, I am persuaded that Lucian wrote it, *ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ τὰ λοιπὰ γράμματα.*

(c) *τῆς καθ' αὐτὰ τάξεως.*] Rendered, "ex ordine suo," in the other translation; but *καθ' αὐτὰ* cannot possibly signify "suo," the plain meaning being, "juxta hæc:" I therefore take the preposition *καθ'* to be here taken, as it is a little below, in *κατ' ἀρχὰς*, and the whole to mean "ex ordine "juxta has (literas) constituto."

(d) *καθόλου.*] "Integrè," et "perfectè." *Gronov.*

(e) *τὰ κατ' ἀρχὰς.*] "Res a principio." *Τὰ*, by itself, is often used to signify, "res, affairs." So Xenophon frequently says, *τὰ τῶν πολεμίων;* and Stephanus fully shews, from

ἔξεσιν. Ἀλλ' ὅτε ὑμᾶς οἶμαί ποτε εἰς τοσοῦτον ἀμελείας τι καὶ παροξύσεως ἥξειν, ὥστε ἐπιτρέψαι τινὰ μὴ δίκαια· ὅτε εἰ καθυφήσεις τὸν ἀγῶνα ὑμεῖς, ἐμοὶ παραλειτέον ἐστὶν ἀδικεῖσθαι. Ὡς εἴθε καὶ τῶν ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι, εὐδὲ ἀρξαμένων παρεσείσθη. Καὶ ἐκ ἂν ἐπολέμοι μέχρι νῦν τὸ Λάμβδα, τῷ Ῥὼ διαμερισθὲν περὶ τῆς κισσήρεως, καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμα τῷ Κάππα διήγωνιζετό, καὶ ἐς χεῖρας μικρῷ δεῖν ἦλθε πολλάκις ἐν τῷ γραφείῳ ὑπὲρ γναφάλων· ἐπέπαυτο δ' ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρεθέν αὐτῷ, (a) καὶ μάλιστα παρακλῆτον. Καὶ τἄλλα ἂν δ' ἠρέμει συγχύσεως ἀρχισθαι παρανόμου. Καλὸν γὰρ ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἃ μὴ χρὴ, λύοντός ἐστι τὸ δίκαιον. Καὶ (b) ὅγε πρῶτος ἡμῖν τοὺς νόμους τούτους διατυπώσας, εἴτε Κάδμος (c) ὁ νησιώτης, εἴτε Παλαμήδης

Demosthenes and others, that κατ' ἀρχὰς often signifies, "in principio."

(a) καὶ μάλιστα.] Stephanus says, of this expression, "Est "concedentis cum affirmatione, ut si dicas, prorsus id quidem." But it seems to me, in this place, to be rather "exaggerantis," "quasi diceret," "imò prorsus."

(b) ὅγε πρῶτος.] This nominative case singular hath the verb, διώρισαν, below; in the plural number, which may seem strange: but, in a long period, the person who speaks may forget the first tendency of his phrase, and, several names of persons coming between the beginning and the end of his sentence, he may, in speaking it, naturally enough, apply the subsequent verb in the plural number. This, I say, is natural in speaking; especially, when our speech is precipitate and vehement, as it often happens to be, in pleading a cause.

(c) ὁ νησιώτης.] There have been two Cadmus's: Cadmus, the son of Agenor, who, no doubt, is here meant, by ὁ νησιώτης, "the islander;" and Cadmus Milesius, an historian, who, as Suidas says, wrote the history of Miletus and Ionia, and was said, as Stephanus relates, to have added η and ω to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who brought into Greece the sixteen letters, α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ; to which in the time of the Trojan war, Palamedes added, ξ, θ, φ, χ. *Suid.*

ὁ Ναυπλίου (ᾗ) (a) Σιμωνίδῃ δὲ ἴσως προσάπτουσι τὴν μερομήθειαν ταύτην) ὁ τῇ τάξει μόνον, καθ' ἣν αἱ μουσῶν εἰκόνες βεβαίωνται διέρχεσθαι, τί πρῶτον ἴσασι ἢ δεύτερον, ἀλλὰ καὶ ποιότητας, ἃς ἔκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνεῖδον. Καὶ ὑμῖν μὲν, ὦ Δικασταὶ, τὴν μείζω δεδώκασι τιμὴν, ὅτι καθ' αὑτὰ δύνασθε φθέγγεσθαι. Ἡμιφάνοις δὲ, τὴν ἀφελῆς, ὅτι προσδήκης εἰς τὸ ἀκουσθῆναι δεῖται. Παισὶν δὲ ἰσχάτην ἐνόμισαν ἔχειν μοῖραν ἵνα τῶν πάντων, οἷς ἀδὲ φωνὴ προσεστι. Καθ' αὑτὰ μὲν ἓν τὰ φωνήεντα φυλάσσειν ἔοικε τὰς νόμως τάξεις. Τὸ δὲ Ταῦ τοῦτο (ἐ γὰρ ἔχω αὐτὸ χείροιν ὀνομάσαι ῥήματι, ἢ ὃ καλεῖται) ὃ, μὰ τὰς Θεὰς, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγχοῦ καὶ καθήκοντες ὁρᾶσθαι, τό, τι Ἄλφα, καὶ τὸ Υ, ἐκ ἂν ἠκέσθη μόνον, τοῦτο ἂν ἐτόλμησεν ἀδικεῖν με πλεῖν τῶν σοφῶν βιασάμενον, ὀνομάτων με, καὶ ῥημάτων ἀπειλοῦσαν σαλεῶν, ἐκδιωξάσαν δὲ ὁμοῦ Συνδέσμων ἅμα καὶ Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον σλοιοειξίαν. Ὅθεν δὲ, καὶ ἀπὸ τίνων ἀρξάμενον, ὥρα λέγειν.

2. Ἐπεδήμουν ποτὲ (b) Κυβέλᾳ (τὸ δὲ ἐστι πολίχνιον ἐκ ἀνδὸς ἄποικον, ὡς ἐπῆκεν λόγος, Ἀθηναίων) ἐπηγόμην δὲ καὶ τὸ (c) κράτιστον Ῥᾶ, γυτόνων τὸ βέλτιστον. Καλῃγόμην δὲ παρὰ κωμῳδῶν τινι ποιητῇ (Λυσίμαχος ἐκαλεῖτο, (d) Βοιώτιος μὲν, ὡς ἐφαίνετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island, at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδῃ.] There were many poets of this name, besides the famous Cœan lyric writer. *Suid.* But the invention of letters hath been, generally, attributed to the Cœan.

(b) Κυβέλᾳ.] See Bourdolotius and Pausanias.

(c) κράτιστον.] Alluding to the roughness of the letter Rho.

(d) Βοιώτιος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes Lysimachus.

γέν@· ἀνήκαθεν) ἀπὸ μίσης δὲ ἀξιῶντι λέγεσθαι τῆς Ἀτθικῆς. Παρὰ τοῦτο δὴ τῷ ξένῳ τὴν τοῦ Ταῦ τοῦτο πλεονεξίαν (a) ἐφώρασα. Μέχρι μὲν γὰρ ὀλίγοις ἐπιχείρει, τετιλαφάκοντα (b) λέγειν, ἀποτρῶν με τῶν συγγεγιγνημένων μοι, συνήθειαν ἅμα συντεθραμμένων γραμμάτων. (c) Ἔτι δὲ Τήμερον καὶ τὰ ὅμοια ἐπιστάμενον, ἴδια ταυτί λέγειν, καὶ οἰκὸν ἦν μοι τὸ ἄκυρμα, καὶ ὃ πάντι ἰδακτόρμην ἐπ' αὐτοῖς. Ὁπότε δὲ καὶ ἐκ τούτων ἀρξάμενον ἐτάλμησε Καστίτερον εἰπεῖν, καὶ Κάστιμα, καὶ Πίστλαν, εἶτα ἀπειρυθριάσαν, καὶ Βασίλιστλαν ὀνομάζειν, ὑ μοιρίως δὲ τούτοις ἀγανακτῶ, καὶ πίμπραμαι, διδιὸς μὴ τῷ χρόνῳ καὶ τὰ Σῦκα Τῦκά τις ὀνομάσῃ. Καί μοι πρὸς Διὸς ἀδυμῶντι, καὶ μεμισοπόνῳ τῶν βουληθέντων, σύγγνωτι τῆς δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχόντα ἐστὶν ὁ κίνδυν@·, ἀφαιρεμένῳ τῶν συνηθῶν καὶ συνεσχολακότων μοι γραμμάτων. Κίνσαι με λάλον ἄγειν, ἐκ μίσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἁρπάσαν, Κτίλαν ὀνόμασεν. Ἀφιλίτο δέ με Φάσσαν ἅμα Νήσσαις τε καὶ Κοσσύφοις, ἀπαγορεύον- τ@· Ἀριστάρχῳ. Περιέσπασε δὲ καὶ μιλίσσῶν ἐκ ὀλίγας. Ἐπ' Ἀτθικὴν δὲ ἦλθη, καὶ ἐκ μίσης αὐτῆς ἀνήρπασεν ἀνόμως Ὑμηττὸν, ἐρόντων ὑμῶν καὶ τῶν ἄλλων συλλαβῶν. Ἀλλὰ τί λίγα ταῦτα; Θισσαλίας με ἐξέβαλεν ὕλης, Θετταλίαν ἀξιῶν λέγειν, (d) καὶ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter T, instead of Σ.

(a) ἐφώρασα.] Φωράω signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τοῦτ' ἴσι were understood, just after ἐπιχείρει? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) Ἔτι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) καὶ πᾶσαν, &c.] What language is this, down to σύτλαν, inclusive? In what case, or in what sense, does this καὶ couple the passive participle of the preterperfect, ἀποκικλισμένον, with the active of the present tense, ἀξιῶν? Or, how does ὑδὲ couple φασάμενον with ἀποκικλισμένον, when this latter participle is, manifestly, applied to Sigma, and the former to Tau?

ἀποκλεισμένον τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις φυσαμένων σύτλων· (a) ὡς, τὸ δὴ λεγόμενον, "μηδὲ σάσαλόν μοι καταλιπεῖν." Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῆτα, σμάραγδον ἀποσπάσαντι, καὶ πᾶσαν ἀφελομένῳ τὴν Σμύρναν, μήτι τὸ Ξῦ, πᾶσαν παραδάψαι συνθήκην, καὶ τὸν συγγραφέα τῶν τοιούτων ἴχνοντι Θουκυδίδην σύμμαχον. Τῷ μὲν γὰρ γιτῶνί μου Ῥῶ νοσήσαντι, συγγνώμη καὶ παρ' αὐτῷ φοντύσαντί μου τὰς μυρρίνας, καὶ παίσαντί με πολὺ ὑπὸ μελαγχολίας ἐπὶ κάρβης. Κἀγὼ μὲν τοιοῦτον.

3. Τὸ δὲ Ταῦ τῦτο σκοπῶμεν ὡς φύσει βίαιον, καὶ πρὸς τὰ λοιπὰ ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπίσχυτο γραμμάτων, ἀλλὰ καὶ τὸ Δίλλα, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μικρῷ δεῖν πάντα ἠδίκησε τὰ τοιχεῖα. Λύσό μοι (b) κάλει τὰ ἀδικηθέντα γράμματα. Ἀκούετε, Φασηλίτται Δικασταί, τῷ μὲν Δίλλα λίγοντϖ, "Ἀφιλεῖό μου τὴν ἰνδιλέχειαν, "ἐντελίχειαν ἀξιῶν λέγεσθαι παρὰ πάντας τὺς νόμυς" τῷ Θῆτα κρύοντϖ, καὶ τῆς κεφαλῆς τὰς τρίχας τίλλοντϖ, ἐπὶ τὸ τῆς κολοκύνθης ἐγερθῆναι· τὸ Ζῆτα "τῷ συρίζειν, καὶ σαλπίζειν, ὡς "μηκέτ' αὐτῷ ἐξεῖναι μηδὲ γρύζειν." Τις ἂν (c) τῦτον ἀνάσχοιτο;

Because it was Sigma that "was shut out," and "Tau that "did not spare." Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείομαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδυ? *Steph.* I think it would make some sense, if it ran thus, καὶ πᾶσης ἀποκλεισάμενον τῆς θαλάσσης, ἐδὲ τῶν ἐν κήποις φυσαμένων σύτλων, "Having, also, shut me out of the "whole sea, and not spared even the beets in my garden." And I think that the participle of the first aorist of the middle voice, φυσάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from *the sea* to *beets* is a very odd one.—ἐν κήποις, i. e. "which I "might have thought well secured, by being in my garden."

(a) ὡς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesin ponitur pro, "quod dici solet;" ἐκὲν, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρεῖη. *Plat.* in Rep. *Steph.*

(b) κάλει.] Speaking, as it were, to the crier of the court.

(c) τῦτον ἀνάσχοιτο.] Ἀνέχομαι, "tolero," generally gorns an accusative case, but, sometimes, a genitive, as,

Ἢ τίς ἐξαρκέσει δίκη πρὸς τὸ πονηρότατον τυχεῖ Ταῦ; τὸ δὲ, ἄρα
ὃ τὸ ὁμόφυλον τῶν ἐσχάτων μόνον ἀδικεῖ γίγ-, ἀλλ' ἤδη καὶ πρὸς τὸ
ἀνθρώπινον μιαίνεσθαι, τυτοὶ τὸν τρόπον· ὃ γὰρ ἐπιτρέπει γε αὐτὸς
κατ' αὐτὸν φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ὦ Δικαιοσύ,
(μαστεῖν γάρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνάγκασει περὶ
τῆς γλώσσης, ὅτι καὶ ταύτης με τὸ μέρ- ἐπέλασε) καὶ γλῶτ|αν
ποιεῖ τὴν γλῶσσαν· ὃ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μέλ-
λόντσαι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν
εἰς αὐτὸς πλημμελεῖ. Διαφοῖς γάρ τισι ερβολῶν καὶ σταρατ|ειν
αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ μὲν τι καλὸν ἰδὼν, καλὸν εἶπεῖν
βέλεται, τὸ δὲ σαφεσπουδὸν, καλὸν εἶπεῖν αὐτὸς ἀναγκάζει, ἐν ἅπασι
φορεδρίαν ἔχειν ἀξιῶν. Πάλιν ἔτερ- περὶ κλίματ- διαλέγεσθαι
τὸ δὲ (πλῆθος γάρ ἐσιν ἀληθῶς) πλῆμα σπεύδει τὸ πλῆμα. Καὶ ὃ
μόνον γε τῶς τυχόντας ἀδικεῖ, ἀλλ' ἤδη καὶ τῷ (a) μεγάλῳ βασιλεῖ,
ᾧ καὶ γῆν καὶ θάλασσαν ἰδίαι φασι, καὶ τῆς αὐτῶν φύσεως ἐκβῆναι, τὸ
δὲ, καὶ τάτῳ ἐπιβαλεῖν· καὶ (b) Κῦρον αὐτὸν ὄντα, τυρόν τινα ἀπ-

ἄμβρων τε καὶ ἡλίᾳ ἐντέχοντο. *Herod. Steph.* But, yet, it should be observed that no verb really governs a genitive case; for, when such is put after any verb, it is only a short way of speaking, as, "accuso te furti," instead of "accuso te de "crimine furti." And so some idea of "oppression" is understood, before *τύτων*, in the text; as are, also, those of "violence" and "heat," before ἄμβρων and ἡλίᾳ, in the passage quoted.

(a) *μεγάλῳ βασιλεῖ.*] In the time of the Assyrian monarchy, the king of Assyria was styled, *the great king*. See 2 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was continued to the monarchs of the Medes and Persians, when the empire came down to them; and therefore it is, that Terence, talking of a young man, who went into the army, said, that he wentin to Asia "ad regem," to the king: that is, the great king.

(b) Κῦρον.] It is strange that Lucian should call Xerxes, Cyrus: for it was Xerxes who marched an army of ten hundred thousand, or a million, of men over the Hellespont, upon a bridge of ships, and who cut a channel through the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over land. See Xerxes's expedition, in Justin.

φησιν. Οὕτω μὲν ὢν ὅσον ἐς φωνὴν ἀνθρώπους ἀδικεῖ· ἔργῳ δὲ πῶς; Κλαίουσιν ἀνθρωποι καὶ τὴν αὐτὴν τύχην ὀδύρονται, καὶ Κάδμῳ κατα-ρᾶσθαι πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν στοιχείων γένος παρήγαγε. Τῷ γὰρ τότε σώματι φασι τὸν τυράννους ἀκολυθήσαντας μιμησαμένους αὐτῷ τὸ σκλάσμα, ἔπειτα σχήματι στοιότῳ ξύλα τιθέντας, ἀνθρώπους ἀνασκολοπίζειν ἐπ' αὐτά. Ἀπὸ δὴ τούτου καὶ τῷ τετράμματι τῷ πομπῷ τὴν πομπὴν ἐπωνυμίαν συνιθεῖν.—Τούτων ὧν ἀπάντων ἕνεκα, οἶσιν θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζεται; Ἐγὼ μὲν γὰρ οἶμαι δικαίως τοῦτο μόνον ἐς τὴν τοῦ Ταῦ τιμωρίαν ὑπολειπεσθαι, τὸ τῷ σχήματι τῷ αὐτῷ τὴν δίκην ὑποσχεῖν. (a) Ὁ δὲ σταυρὸς εἶναι, ὑπὸ τούτου μὲν ἰδημιυργήθη, ὑπὸ δὲ ἀνθρώπων ὀνομάζεται.

Perhaps, the name of Cyrus, who was the great erecter of the Persian monarchy, devolved upon his heirs and successors; and, therefore, upon Xerxes, who was his grandson: for (as Justin relates) Darius, the father of Xerxes, married Cyrus's daughter. This custom of calling a succession of princes by the name of the first great one, obtained in many nations: witness the Cæsars of Rome, the Ptolemies of Egypt, &c. Though I must own this a pretty groundless conjecture, because it is no way supported by history; and wish to be better informed.

(a) Ὁ δὲ σταυρὸς εἶναι, &c.] These and the following words are, to me, strange language; or, rather, no language at all. The meaning I would fain pick out of them is this: "That "a cross is, (that is, "that there is any such thing as a cross "in the world,") hath been worked out by this Tau [that is, "is owing to this Tau"] but it is called thus [that is, "by "the name σταυρὸς,"] by men:" That is, and men have given "it the name σταυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σταυρὸς, after the infinitive mood εἶναι, and much less to the grammar of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen "Græcum, quod est σταυρὸς, non aliunde videtur appella-"tionem duxisse." *Cæl. Rodig.* Lib. x.

ΤΕΛΟΣ.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER I.

DIALOGUS I.

CYCLOPIS ET NEPTUNI.

CYCL. O PATER, qualia passus sum ab hospite isto execrabili, qui, postquam inebriâsset, excæcavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit *se* nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi *eos*, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsum trahebar in somnum. Ille verò, postquam-exacuisset sudem, et insuper ignitam-reddidisset, excæcavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exsiluisti, dum excæcareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere

saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, " Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad* res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II.

MENELAI ET PROTEI.

MEN. AT te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris-incola: et porro, *fieri te* arborem *est* tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, fio enim *et ignis*. MEN. Vidi et ipse. Mihi tamen vidêris (nam *apertè* dicetur apud te) adjicere præstigias quasdam *huic* rei, et fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quænam deceptio fieri-possit in *rebus* tam manifestis? Nonne vidisti oculis apertis, in quot *formas* transmutavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est* simulachrum quoddam obversans ante oculos *tuos*, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere*, *i. e. urendi potentia*, tunc mihi insit. MEN. Experimentum *est* minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidêris mihi nunquam vidisse Polypum, nec nôsse quid piscis ille patitur. MEN. At vidi sanè Polypum; quæ verò patitur, libenter discerem ex te. PROT. Quodcunque *ad* saxum accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifestus, sed lapidi assimulatus. MEN. Ferunt hæc: illud verò tuum *est* multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non credens *tui*-ipsius oculis. MEN. Videns vidi; sed res *est* monstrosa, eundem fieri ignem et aquam.

DIALOGUS III.

NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus amici!——Et olim quidem portâstis filium Inûs in Isthmum, cum susceperatis *eum*, postquam-incidit unà-cum matre a scopulis Scironiis.—Et tu nunc, postquam-recepisti citharœdum hunc Methymnensem, enatâsti in Tænarum *cum* ipso *ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-prælio-vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens *(i. e. se ferre)* multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei Ille verò (nam, adnatans navi, audiebam omnia) "Quoniam (inquit) hæc visa-sunt vobis, saltem "sinite me, postquam-assumpsero ornatum, et cecinero in me "quoddam funebre carmen, *sinite, inquam*, volentem præcipitare "me ipsum." Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo *te ob* musicæ studium: rependisti enim ei dignam mercedem *pro* auscultatione.

DIALOGUS IV.

NEPTUNI ET NEREIDUM.

NEPT. FRETUM sanè hoc, in quod puella demersa-est, vocetur Hellespontus ab eâdem. Vos vero, ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim ejus passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliàs decorum *est* eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo post Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Cithærone, quà *mons ille* excurrit in mare, habens etiam natura

in ulnis. NER. Sed oportebit *te* servare et illam, *quo* gratum-facias Baccho; Ino enim *est* altrix et nutrix ejus. NEPT. Non oporteret *servare* adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. NER. Quid verò hæc passa decidit *(i. e. Quid accidit huic ut decideret)* ab ariete, frater vero *ejus* Phryxus tutò vehitur? NEPT. Non-abs-re *id evenit. Hic* enim juvenis *est*, et potest obsistere contra impetum: illa verò, postquam-conscenderat vehiculum incredibile, et despexerat in vastum profundum, ex desuetudine *ejusmodi rerum* perculsa, et simul stupore affecta, et vertigine-correpta, præ impetu volatûs facta est impotens cornuum *(i. e. impotens tenendi cornua)* arietis, quæ eo usque tenebat, et decidit in mare. NER. Nonne oportebat matrem Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca multo potentior *est* Nephele.

DIALOGUS V.

XANTHI ET MARIS.

XANTH. EXCIPE me, ô Mare passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus.—At penitus in carbonem redactus sum miser, et æstuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim supplex-oravi *eum* occidentem Phrygas, ille autem non desistebat *ab* ira, sed obstruebat mihi alveum cadaveribus. *tunc ego*, misertus infelicium, invadebam *eum*, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum *est* in Ætna, et sicubi alibi *habet quid ignis*, invasit me, et combussit ulmos et myricas *meas:* assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-*quin* reddiderit totum siccum. Vidên' ergo quomodo me-habeo e pustulis-inustis? MAR. Turbidus *es*, ô Xanthe, et fervidus, ut par *est*: cruor enim *provenit* a cadaveribus, fervor autem, ut dicis, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum-feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nònne igitur oportuit *me* misereri Phrygum vicinorum *meorum?* MAR. Nònne verò oportuit Vulcanum *quoque* misereri Achillis, qui erat filius Thetidis?

DIALOGUS VI.

JOVIS, ÆSCULAPII, ET HERCULIS

JUP. DESINITE, ô Æsculapi, et *tu* Hercules, rixantes altercum-altero, sicut homines. Hæc etenim *sunt* indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere supra me? ÆSC. Sum etenim præstantior, per Jovem. HERC. Qua in *re*, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas *erat* ? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. ÆSC. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in vita-gesta-sunt *a* nobis, *te scilicet, et me* qui filius sum Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrta; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput *(i. e. præcipitem)* e cœlo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-*est* Æsculapium accumbere-superiorem te, utpote priùs mortuum.

DIALOGUS VII.

MARTIS ET MERCURII.

MARS. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si "voluero, demittam catenam e cœlo; si verò vos *omnes, Dii*, inde-"suspensi nitamini deorsum-trahere me, frustra laborabitis; non "enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, "una-suspendens tollam in sublimè non solùm vos, verùm etiam "terram simul et mare."——Et cætera, quotquot et tu audîsti—— Ego autem non negarem, quòd præstantior est et robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum*

prætare tot-tantisque simul, *ita* ut non degravaturi simus eum, etiamsi adsciscerémus terram et mare. MERC. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum fuisse hæc apud omnes? Nònne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincire eum captum, *memini, inquam,* quomodo *tunc* omnimodus fuit, *i. e. in omnes versabat se partes,* dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus,* vocâsset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subìit *itaque* mihi hæc reputanti ridere propter ejus grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII.

DIOGENIS ET POLLUCIS

DIOG. MANDO tibi, ô Pollux (est enim, opinor, tuum revîviscere cras) postquam celerrimè *(i. e. quamprimum)* ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando, inquam, tibi* dicere, illi, quòd—— "Diogenes, ô Menippe, jubet te, si *ea*-quæ *sunt* in terra satis derisa-"sunt *a* te, venire huc derisurum multo plura. Illic enim *(scil.* "*in vita)* risus erat tibi adhùc in incerto, et *dictum* illud *poterat* "frequens *objici tibi, nempe,* Quis enim penitus novit quæ *futura* "*sunt* post *hanc* vitam? Hîc autem non desines firmiter *(i. e.* "*vera de causa)* ridere, quemadmodum ego nunc: Et præcipuè "cum videas divites, et satrapas, et tyrannos humiles adeò et "obscuros, agnitos *ab aliis* solo ploratu; et *ex eo* quòd molles *sint* "et degeneres, *semper* recordati terrestrium."—— Dicito hæc illi: et præterea, "*ipsum* venire perâ impletâ multis lupinis, et, "sicubi invenerit cœnam Hecates jacentem in trivio, vel ovum ex "lustratione, vel tale quiddam." POL. At renunciabo hæc, ô Diogenes. Qualis verò est homo *qua-ad*-faciem, ut optimè agnoscam *eum?* DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, et plerumque vellicat arrogantes hosce philosophos. POL. Facile erit reperire *eum* ex hisce *signis.* DIOG. Visne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim *est* hoc grave.

Diog. In summa, adhortare eos ut-desinant nugari, et contendere de Totis, et cornua generare sibi-invicem et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. Pol. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. Diog. Tu verò illis *plorare* a me dicito. Pol. Renunciabo et hæc, ô Diogenes. Diog. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: "Quid custoditis "aurum, ô vani? Quid verò excruciatis vosmet, supputantes fœnora, et congerentes talenta super talenta, quos necesse-est paulo "post *huc* venire, habentes unicum obolum?" Pol. Dicentur iis et hæc. Diog. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palæstritæ, quòd apud nos nec flava coma, neque læti nigrive oculi, aut rubor est ampliùs in facie aut nervi intenti, aut humeri robusti; sed omnia nobis-*cum sunt* idem pulvis, *ut* aiun, *tcum-sint* crania pulchritudine nuda. Pol. Non molestum est neque hæc dicere pulchris et robustis. Diog. Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati *ea* re et deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem hîc *existentem*, quòd videbunt *eos*, qui illic *sunt* divites, nil præstantiores se ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. Pol. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. Diog. Omittemus hos, quoniam tibi videtur. Tu autem defer to sermones a me *ad eos* quibus ante dixi.

DIALOGUS IX.

PLUTO, SEU CONTRA MENIPPUM.

Croesus. NON ferre-possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus nos in alium locum. Plut. Quid autem grave vobis facit, cum sit pariter mortuus? Croes. Postquam nos ploramus et gemimus, recordati eorum supra *(i. e. rerum terrestrium)* Midas quidem hicce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. Plut. Quare dicunt hæc, ô Menippe? Men. Vera dicunt, ô Pluto. Odi enim ipsos *quod*-sint degeneres et perditi; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. Plut. At non oportet; contristantur enim, non parvis privati. Men. Tune etiam deliras, ô Pluto, qui-suffragaris horum gemitibus? Plut. Nequa-

quam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, et cantu-obstrepens, et deridens. CROES. Annon hæc *sunt* contumelia? MEN. Non; sed illa erant contumelia, quæ vos egistis dignantes *(i. e. dignum censentes)* adorari, et præ-petulantia-illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. CROES. Multis ô Dii, et magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: verò sæpius connectens *(i. e. vobiscum concinens)* dictum illud, *Nosce teipsum*, occentabo vobis: decet enim *me* occentantem talibus ploratibus.

DIALOGUS X.

MENIPPI, AMPHILOCHI, ET TROPHONII.

MEN. NESCIO quomodo vos, ô Trophoni et Amphiloche, cum-sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. TROPH. Quomodo itaque *sumus* nos culpabiles; si illi præ stultitia opinantur talia de mortuis? MEN. At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. TROPH. Sciat sanè Amphilochus hicce, ô Menippe, quòd respondendum est ipsi pro se. *Ego* autem Heros sum, et vaticinor, si quis ad me descenderit —Tu autem vidêris non omnino *(i. e. nunquam)* peregrinatus-fuisse Lebadiæ; *alioqui* enim non diffideres tu hisce *rebus*. MEN Quid ais? Nisi enim adîissem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile *(i. e. angustum)* ostium, non possem scire quòd mortuus es *et tu*, sicut nos, solâ differens impostura—Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. TROPH. *Est* quiddam ex homine et Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abîit? TROPH. Edit-oracula, ô Menippe, in Bœotia. MEN. Nescio, ô Trophoni, quid dices: *at* perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI.

MERCURII ET CHARONTIS.

MER. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius et minoris-negotii de iis *nunc* statuere. MER. Attuli *tibi ut*-mandârus, anchoram quinque drachmarum. CHAR. Magni dicis *pretii*. MER. Per Plutonem, emi *eam* quinque; et tropoterem *(i. e. lorum-quo-remus-alligatur)* obŏlis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum *emi* pro velo—*pro illa* quinque ego obolos deposui. CHAR. Appone et hos. MER. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ emi*, nisi quid aliud effugit nos in computatione. Quando igitur dices *te* hæc soluturum? CHAR. Nunc sanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam *(i. e. umbrarum turbam)* tunc licebit *mihi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, erans pessima *quæque* evenire *mala*, ut ex his fructum capiam. CHAR. Non aliter est *(i. e. non aliter licet mihi solvere)* ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim *est*. MER. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nŏsti, ô Charon, quales antiqui *illi* advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi omnes, et degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias *(i. e. divitiis mortem eorum maturantibus)* insidiantes, ut videntur, alii-aliis. CHAR. *Nec mirum*; hæ etenim sunt prorsus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII.

PLUTONIS ET MERCURII.

PLUT. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui-venantur *ejus* hæreditatem. MER. Etiam; dicis, *nempe*, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem *huc* adulatores ejus Charinum juvenem, et Damonem, cæterosque omnes

ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi *(i. e. quâ causâ moti)* precantur illum mori, aut nil attinentes *(i. e. nullo modo ei cognati)* vendicant sibi *ejus* opes? Quod verò est fœdissimum omnium *est hoc* quòd, *secretò* precantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quamvis* quidem quæ *intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus opibus*. MER. *Sic* patientur ridicula, veteratores ut-sunt.—Et ille plerumque scitè admodum lactat eos, et sperare-facit; et, in summa, semper moribundo similis corroboratur multo magis-quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam-reliquerint divitias somniopossessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII.

TERPSIONIS ET PLUTONIS.

TERPS. HOCCINE justum *est*, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta *(i. e. plus quàm nonagenarium)* adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniorem *mori* priorem, et post hunc quicunque ætate *esset* secundùm ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres *tantùm* dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, *et* a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim *est quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non

ullos frustra colerent. Nunc verò *obtinet* illud proverbii, *Plaustrum sæpe bovem effert.* PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiùs quàm tibi videtur.—Vos verò quid passi *(i. e. quâ causâ moti)* gaudetis *opibus* alienis, et *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem *(i. e. iis servientes?)* Debetis igitur risum *(i. e. estis deridendi)* ab iisdem defossi *(i. e. sepulti:)* quæ etiam res fit multis jucundissima. Nam quo magis optatis vos *illos* mori, eò magis suave *est* omnibus mori vos ante illos. Novam enim quandam hanc artem excogitâstis, anus amantes ac senes, et præcipuè, si sint orbi: parentes verò *sunt* vobis inamabiles.—Quanquam multi jam *ex* amatis, intelligentes astutiam vestram *in* amore, etsi fortè habent liberos fingunt *tamen se* eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quandocunque introirem, subtus-gemiscens, et subcrocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum, feretrum, plurima *ei* miserim, ne æmuli me munificentiâ superarent. Et plerumque jacebam insomnis præ curis enumerans, *et* disponens singula. Hæc igitur *(viz.)* vigiliæ et curæ, exstitere mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, astitit *mihi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, et deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc.—Vivas diutissime, ô Thucrite!

DIALOGUS XIV.

ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. TU verò ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Diniæ parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò *(i. e. mea mors)* fuit inopinatum quiddam. Nam nôsti et tu forsan senem illum Ptœodorum. ZEN. Illumne orbum, divitem illum, cum-quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mihinet eum* moriturum, me hæredem: postquam verò res protracta-est in lon-

gissimum, et senex ultra Tithonum *(i. e. Tithoni annos)* vixerat, inveni compendiariam quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut* simul atque Ptœodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cœnam*, puer habens jam duo pocula parata, alterum quidem Ptœodoro, continens venenum, alterum verò mihi, *tum* errore captus, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptœodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, suppositîtium pro illo cadaver.——Quid hoc? Ridesne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. *Cur non?* Passus-es enim lepida *(i. e. lepide)* ô Callidemide. Quid autem ad hæc *dixit* senex? CAL. Primò quidem perturbatus-est ad *rem* improvisam. Deinde intelligens, opinor, quod factum-est, risit et ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiariam illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

DIALOGUS XV.

CNEMONIS ET DAMNIPPI.

CNEM. HOC est illud proverbii, *Hinnulus* devicit *Leonem.* DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens *eos* quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem *(i. e. imminente ejus morte)* et ille non illibenter admittebat officium *meum.* Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille æmularetur, et idem faceret *erga me.* DAM. Quid igitur *fecit* ille? CNEM. *Ne* novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subitò mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum* esca. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem: ita ut commentum struxeris contra teipsum. CNEM. Videor *ita* fecisse. Ploro igitur.

DIALOGUS XVI.

CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ *esse* habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, et præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atque ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optimè, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat *(i. e. æstimabatur)* talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurâ et diademate *indutus*, truculentus hic? quis, *inquam es tu?* LAMP. Lampichus *sum ego*, Gelorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid *(i. e. quomodo)* ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. Atverò sine me habere diadema et chlamydem. MER. Nequaquàm, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidêris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquàm nudum, *á* bone, *utpotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantùm pedem. Verum abjice et coronas hasce et præconia. DAM. Ecce tibi re verâ nudus sum, ut vides, et par pondere cæteris mortuis. MER. Ita meliùs *est te* levem esse, quare jam ingredere.—Et tu, ô Crato, depositis divitiis, et mollitie, et luxu insuper, nec portato

vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et si quandò civitas præconio promulgavit te nimirum beneficum, et statuarum inscriptiones; neque prædicato, quòd *cives* congessere tibi magnum sepulchrum; nam et hæc in memoriam revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, et nihil opus-erit armis.—Quisnam vero est hic ex habitu-*ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert;* sed potiùs *(i. e. reverè)* præstigiator, et prodigiorum fictione refertus: quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam, et quæstiones dubias, et ratiocinia spinosa, et cogitationes perplexas? Sed et vanum laborem valdè multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem: *imo*, per Jovem, et aurum hoc, et voluptuosum affectum, et impudentiam, et iracundiam, et delicias, et mollitiem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia consecendas, quæ quinquaginta-remorum navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone et hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hîc, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* episcopo, *(i. e. trunci vice.)* MEN. Nequaquàm, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vin' paululum auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid *hoc?* Etiam lachrymaris, ô sceleste, et ad mortem expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, *apprimè* utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Libertatem, et loquendi simplicitatem, et alacritatem, et magnanimitatem, et risum. *Tune* solus aliorum rides? MER. Nequaquàm: *sed* retine hæc, levia cum sint, et valdè portatu facilia, et ad navigationem utilia.— Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, et antitheses, et adæquationes, et periodos, et barbarismos, et alia verborum pondera. RHET. Esto; ecce; depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor,

clavum. Benè patiamur, *(i. e. prosperè navigemus)*.—Quid ploratis, ô vani? Et præcipuè, tu philosophe, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quòd non ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem *(i. e. undique)*, et manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nonne gravaris *quod sis* mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante? —Sed inter sermones *nostros*, nonne clamor aliquis auditur, quasi quorundam â terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident *omnes*, oblectati propter Lampichi mortem, et uxor ejus undique premitur a mulieribus, et pueruli ejus nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater ejulans inceptat unà cum mulieribus lamentationem in Damasiam. —Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquàm *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient. MER. Fortis es, ô Menippe.—Sed quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.——Progrediamur et nos.—Quare etiamnum cunctamini? Necesse erit *vos* judicari, et dicunt pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII.

CRATETIS ET DIOGENIS.

CRAT. NOSTIN', ô Diogenes, Mœrichum illum divitem, illum prorsus divitem, illum è Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristeas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus *rei* causâ, ô Crates, colebant se-mutuò? CRAT. Hæreditatio causâ uterque, quum-essent coævi. Et in lucem proferebant testamenta; Mœrichus quidem relinquens Aristeam dominum suorum omnium, si *ipse* priùs-moreretur; Aristeas verò Mœrichum, si *idem Aristeas* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant semutuò, superantes *alter alterum* adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii;

nec solum illi, sed et Pythius ipse concedebat victoriam nunc quidem Aristeæ, nunc verò Mœricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est* enim auditu dignum. CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunomium et Thrasyclem, ambos *illorum* cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore. *Illi* enim *(Mœrichus scil. et Aristeas)* navigantes a Sicyone in Cirrham *et* Iapygi obliquo occursantes circa medium cursum subversi sunt. DIOG. Benè fecerunt, *(i. e. hoc meritò evenit).* Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat *idem* ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, *scil.* dolioque, et pera continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, et reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans *se* hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriâ *negligebant opes nostras;* non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæ Danai virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum*dum taxat,* et hunc, usque ad portitorem *solummodo.*

DIALOGUS XVIII.

ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

ALEX. OPORTET me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem *est* Annibal Carthaginiensis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, præclari ambo; sed et de quo *est* vobis contentio? ALEX. De præstantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod *et* nôrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus.* MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus

dicito. ANN. O Minos, adjutus sum *quo ad* hoc unum *(i. e. profeci hac una in re)* quòd hîc Græcam etiam linquam didici; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet.*—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum* induti imperio per se *(i. e. propriâ virtute)*, et digni habiti magistratu. Ego, itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum-dignus maximis *honoribus, utpotè* judicatus *omnium* præstantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transîssem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestrem Italiam subjugavi, et veni usque ad suburbia præcellentis urbis *Romæ*; et tot occîdi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, et æquiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, aufugientes, priusquam aliquis sequeretur, et statim victoriam tradentes, audenti *eam petere*. Alexander verò, accepto paterno imperio, *id* auxit, et late extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquàm igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens *à* patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et cæde fœdavit amicos in conviviis, et corripuit *eos* ad mortem. Ego verò exæquo imperavi patriæ, et quum *illa* revocabat, hostibus magnâ expeditione navigantibus-contra-Libyam, statim parui, et exhibui me *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, et Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpotè*, usus solâ bonâ naturâ. —Hæc sunt *ea*, in-quibus dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior, quod vinctum-erat caput diademate (forsan quidem et hæc honesta *sint* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus-est ingenio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res-*gerendas* aggressus et cohibui *(i. e. pacavi)* turbatum regnum, et ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantùm regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi Asiam

paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant* ante pedes *(i. e. obvia)* veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis *(i. e. utcunque factis)* transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantes eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prœlio. Et benèfeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potiùs nvaderem, quid magni præstitissem, captâ Italiâ sine sanguine, iet subjugatâ Libyâ, et *regionibus* iis usque-ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.——Tu verò, ô Minos, judica. Nam vel hæc è multis sufficiunt. — SCIP. Ne *judices*, nisi priùs audiveris et *me*. MIN. Quis verò es *tu*, ô bone? Aut unde existens *(i. e. unde oriundus)* verba-facis? SCIP. Scipio *eum* Italus inperator, qui cepi Carthaginem, et Afros subegi magnis prœliis. MIN. Quid igitur dicis et tu: SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpitèr fugere-coactum. Quomodè ergo hic non *sit* impudens, *qui* certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post illum; deindè tertius Annibal, si videtur; nec ipse comtemnendus.

DIALOGUS XIX.

DIOGENIS ET ALEXANDRI.

DIOG. QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non

verò mirum, si, homo cum essem, mortuus sim. DIOG. Ammon ergo mentitus est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul dubio. Non enim mortuus fuissem, si essem Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum fuisse in *ejus* lecto: deinde te eo modo natum fuisse: Philippum verò fuisse deceptum, opinantem *se* esse patrem tuum. ALEX. Audivi hæc et ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixere quid sanum, *(i. e. verum)*. DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? DIOG. Quid aliud quàm recordarer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem *(i. e. patronum)* et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. DIOG. Nònne risero, ô Alexander, videns te etiamnum apud inferos delirentem, et sperantem, fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas *est* quemquam eorum, *qui* semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim *est* negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *huc* venisti; *nempe*, corporis custodes, et satellètes, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nònne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nònne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. ALEX. Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua* BONI; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum percepi ex ejus sapientia, *scil.* discruciari *propter illa* quæ paulò ante enumerâsti, ut propter maxima bona. DIOG. Sed nôstin' quid facies?

Suggeram enim tibi remedium doloris. Quando helleborus non hîc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et sæpius; ita enim desines discruciari de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alios multos irruentes in te, ut discerpant, et ulciscantur te *ob ea* quæ perpetrâsti *in* ipsos. Quare ito tu aliâ hâc *vîâ*, et bibe sæpius, ut dixi.

DIALOGUS XX.

ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari *te* esse meum filium: non enim mortuus-fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quòd eram filius Philippi *filii* Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res *gerendas*. PHIL. Quid ais? Utilene tibi videbatur præbere te fallendum a vatibus? ALEX. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quòd opinarentur *se cum* Deo pugnare; quapropter faciliùs superavi eos PHIL. Quosnam pugnâ dignos viros vicisti tu, qui semper conflixisti *cum* timidis, prætendentibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *præclarum*. Præterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuere. Nònne verò nôsti, quomodo *vel* decem millia *hominum* ascendentes ante te cum *duce* Clearcho superârunt Medos, et Persas, et Chaldæos, et homines *illos* auro ornatos, mollesque; neque illos sustinentes venire ad manus *(i. e. confligere)*, sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, et Indorum elephantes *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* proditiones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audîsti quomodo ultus-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quòd ausus-esset laudibus extollere me præ tuis rebus *gestis*. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maximeridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus,

et celebrans tales *(i. e. tam fœdas)* nuptias, et deperiens Hephæstionem. Cum-audirem *hæc*, laudavi unum *solummodo nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Hæc etenim *sunt* regia. ALEX. Nònne verò laudas, ô pater, *meam* periculorum appetentiam, et *me* primum desiliisse intra mœnia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem præire exercitum; sed quòd tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in-morem-oneris exportatum è prœlio, sanguine manantem, *et* gementem propter vulnus; hæc, *inquam*, essent ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adulatores. Aut *(si hanc rem hoc modo considerem)* quis non rideret, videns Jovis filium animo deficientem *et* medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nònne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Aliterque *considerando*, ô Alexander, etiam utile illud, ut vocâsti, *nempe*, *te*, per hoc *(i. e. fictionem)* facilè vincere; *illud*, *inquam*, *ipsum* abstulit tibi multum gloriæ *rerum* benè gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, à Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt me æmulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidèn', ut hæc dicas, quasi Ammonis filius? qui comparas teipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapies jam mortuus.

DIALOGUS XXI.

ACHILLIS ET ANTILOCHI.

ANT. QUALIA, ô Achilles, nuper dicta-sunt *à* te Ulyssi de morte? Quam ignava, et indigna ambobus *tuis* præceptoribus, Chirone et Phœnice? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *è* pauperibus, cui multus non suppetat victus, potiùs quàm mortuus omnibus imperare. Hæc dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, et ultra pulchrè *se* habens *(i. e. præter honestum)* vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc impe-

ritus eorum *quæ* hîc *sunt*, et ignarus, utrum illorum *(gloria scil. an vita)* esset præstantius, præposui infœlicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa *sit*. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò *est* hîc æqualitas, et mortuus similis *est mortuo*, sive ignavus *fuerit* sive strenuus. Hæc discruciant me; atque *ideo* gravor, quòd non mercede-servio, vivens, *(i. e. in vita)*. ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciari statutis. Et præterea, videsne quot sociorum *tuorum* sumus hîc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud *(nempe)* ipsum te non solum pati. Vidên' Herculem, et Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc pejores, per silentium *(i. e. secretò)* patientes idem *quod ego*. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum *(i. e. derideamur et nos)* sicut tu.

DIALOGUS XXII.

MENIPPI ET TANTALI.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Qia, ô Menippe, enectus sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incumberem; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori; non præoccupo madefaciens *(i e. non priùs, sive sat citò madefacio)* summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita *esse* credamus,

quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit *(i. e. eveniet?)* Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me,* nil indigentem, cupidum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe,* mero *(i. e. immixto)* helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII.

MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda *sunt*. Hic quidem, quòd Cerbèrus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, et informia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Crœsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Crœsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum-sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophos? MEN. *Ita*, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet*, ô bone, fabas; ita ut hoc non *sit* tibi edule. PYTH. Da modò; alia *sunt* apud mortuos dogmata. *Jam* enim didici, quòd fabæ et testiculi parentum, hîc *saltem*, nil *sint* simile, *sive, non sint idem*.

ÆAC. Hic autem est Solon *filius* Execestidis, et ille Thales ; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti *sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis ? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiustus. MEN. Quid passus *(i. e. quâ causâ motus)*, ô scripes optime, injecisti teipsum in crateras ? EMP. Insania quædam, ô Menippe, *adegit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima *(i. e. stultitia :)* Hæc, *inquam*, combusserunt te *cum* ipsis crepidis *tuis ;* indignum, ut eras. Veruntamen commentum illud non profuit tibi ; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates ? ÆAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum ? MEN. Sunt omnes calvi ; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. *Est* et hoc idem : *sunt* enim omnes simi. SOCR. Mene quæris, ô Menippe ? MEN. Maximè, ô Socrates. SOCR. Quomodò res *se habent* Athenis ? MEN. Multi Juniorum profitentur philosophari : et certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. *Quo-ad* cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse ; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me ? MEN. O Socrates, beatus es homo *quoad* talia *(i. e. fama beatus es)*. Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi et ipse hæc iis ; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te ? SOCR. Charmides, ô Menippe, et Phædrus, et ille Cliniæ *filius*. MEN. Euge, ô Socrates, quoniam hic etiam exerces artem tuam, et pulchros non despicis. SOCR. Quid enim aliud suavius agerem ?—Sed accumbito prope nos, si videtur. MEN. Non, per Jovem ; abeo enim ad Crœsum et Sardanapalum prope ipsos habitaturus ; videor enim *mihi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV.

MENIPPI ET CERBERI.

MEN. O Cerbere, (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos ? Par *est* enim te Deum non solùm latrare, sed etiam

humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutâ mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplorabat liberos suos. et fiebat omnigenus *(i. e. versabat se in omnes partes.)* MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orci* fauces; quæ verò *sunt* intùs certissimum *sunt* indicium, *an sint verè fortes*. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere *(i. e. magnanimiter;)* et Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus PLORARE.

DIALOGUS XXV.

CHARONTIS ET MENIPPI.

CHAR. REDDE portoria, ô sceleste. MEN. Vociferare, ô Charon, si hoc *est* tibi jucundius. CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Tunc* igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria pro* mortuis. CHAR. Non absistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus *rei (i. e. me retinendi)* gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nonne nôsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuitne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone? exhausi enim *sentinam*, et remum arripui, et unus e cæteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas acciplam ab Æaco. MEN. Ne ergo turbascieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis

canem hunc ? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis ? MEN. An ignoras, ô Charon, qualem transvexisti virum ? omnino liberum, et cui nil est curæ. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

DIALOGUS XXVI.

DIOGENIS ET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas *(i. e. animum inflatus es)* et dignaris præponi nobis omnibus ? MAUS. Vel propter regnum, ô Sinopensis ; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ioniæ *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò *est* maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem ; equis et viris ad absolutissimam *formam* expressis *e* marmore pulcherrimo ? quale ne vel templum aliquis facilè inveniat. Nonne tibi videor jure magna-cogitare *sive efferri*, propter hæc ? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ ampliùs tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis *nostræ* arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim *sunt* calvæ, et nudæ, et pariter dentes ostendimus, et orbati-sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint-esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *nempe, cum ostendant*, quàm magnificum sit ipsis ædificium : non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis *(i. e. majus) quam nos*. MAUS. *Fuerintne* ergo illa omnia stolida *(i. e. inania)* mihi, et eritne Diogenes honore par Mausolo ? DIOG. Non par, ô nobilissime ; Mausolus enim plorabit recordatus terrestria, in quibus existimabat *se* esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua* : Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim curaverat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco *(i. e. fundamento)* extructam quam tuum *illud* monumentum.

DIALOGUS XXVII.

NIREI, THERSITÆ ET MENIPPI

NIR. EN sanè, Menippus hic dijudicabit, uter *nostrûm est* formosior. Dic, ô Menippe, nonne videor tibi pulchrior? MEN. Quinam vero estis? Oportet enim, opinor, hoc priùs scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis, et non tantùm differs, quantùm cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosiorem. NIR. Me *sanè* filium Aglaiæ et Charopis, *qui ve i pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia *sunt*; calvaria verò *tua* dignosci potest hoc solummodo a Thersitæ calvariâ, quod tua *est* fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *æstimo* quæ video, et nunc possides: qui autem tunc *vivebant* nôrunt illa, *quæ tu nunc jactas*. NIR. Nònne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque *es* tu, neque alius formosus. Æqualitas enim *est* apud inferos, et pares *sunt* omnes. THERS. vel hoc quidem mihi sufficit.

DIALOGUS XXVIII.

MENIPPI ET CHIRONIS.

MEN. AUDIVI, ô Chiron, quòd, cum-esses Deus, cupiebas *mortem* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat ampliùs *mihi* jucundum immortalitate frui. MEN. Nònne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea

quæ apud inferos *fiunt*, ex quo, iis prælatis, *huc* venisti? CHIR. Non insuaviter, ô Menippe? equalitas enim *est* prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et preterea, nec sitire necesse est, ut apud superos, neque eos urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodèm. CHIR. Quomodo hoc dicis? MEN. *Dico hoc*, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hîc existentia similiter fient causa-fastidii, oportebit *te* quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, *est* impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod *ego* opinor, et *alii* dicunt; *nempe*, *oportere*, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile

DIALOGUS XXIX.

DIOGENIS, ANTISTHENIS, ET CRATETIS.

DIOG. OTIUM *nunc* agimus, Antisthenes et Crates: quare eur non obambulaturi abimus rectâ *versus orci* descensum, visuri descendentes, quales, *nempe*, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio *eos* in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, *(i. e. frustra.)* CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres *quidam*, *nempe*, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediæ, et Orœtes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et inclamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter faciens-per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantùm famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero *(erat* enim jam natu-grandis, et, per Jovem, non inhonestus facie pro barbarico, *(i. e. pro barbarorum hominum aspectu)* ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-*cum* ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prœlio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè *ante* alios adequitabat. Thrax verò subsistens, *et* scutum *suum* subiens, excutit hastam Arsacis. Hic verò

et *(nempe Thrax)* supponens sarissam transfodit ipsumque equum. ANT. Quommodo, ô Crates, possibile *erat* hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim *(scil. Arsaces)* adequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præterîisset ipsum, subsidens in genu excepit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad nates. Vides quale *hoc* factum evenit: opus *fuit* non viri, sed potiùs equi. Indignabatur tamen *Arsaces*, quòd esset, cæteris *tantùm* honore æqualis, et volebat eques decendere.— Orætes autem *erat* privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, et vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, *et* accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et flebant, et nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè, ô Crates, et *tu* Antisthenes, tales sortiti-estis comites. At et Blepsias fœnerator ille ex Piræo, et Lampis Acarnan externorum militum-ductor, et Damis dives ille e Corintho, simul descendebant mecum: Damis quidem mortuus ex veneno *dato* a filio; Lampis verò jugulatus *a* seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exaruisse fame; et ostendebat *hoc*, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi *ante* nôram interrogabam *tamen*, quomodo mortuus-fuisset.—Dixi dein' Damidi filium accusanti: "Passus es sanè non injusta ab eo, qui habens "mille simul talenta, et luxurians ipse *jam* nonagenarius, suppe-"ditabas *tamen* quatuor *tantùm* obolos adolescentulo octodecim-"annorum."— Tu verò *(deinde aiebam)* "ô Acarnan (gemebat "enim et ille, et Myrtium execrabatur) quid accusas amorem, non "verò teipsum? *Tu*, qui nunquam formidabas hostes, sed audacter "prœliabaris ante alios, captus-es tamen *tu* fortis ille a puellâ vul-"gari, et fictis lacrymis, et gemitibus!"—Blepsias equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus *(i. e. nequicquam)* putans *se* in perpetuum victurum custodîerat opes *suas* hæredibus nil attinentibus *(i. è. nullo modo sibi cognatis)*— Sed, *denique*, gementes *illi* tum mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium *orci*. Oportet *itaque nos* prospicere et procul contemplari advenientes. Papæ? plurimi quidem *sunt*, et varii, et lacrymantes omnes, præter nuper natos hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc? Num vitæ philtrum *quoddam* eos tenet? Libet ergo interrogare decrepitum hunc—"Quid lacrymaris *tu* mortuus tam ætate-"provectus? Quid indignaris, ô optime, idque, cum adveneris *huc*

" senex? Nuncubi rex eras? MEN. Nequaquam. DIOG. At " satrapa *forsan?* MEN. Neque hoc. DIOG. Num ergo dives " eras, ideòque dolet te obîsse, relictis deliciis plurimis? MEN. " Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta. " Habui verò victum inopem ex arundine et linea, egenus supra " modum, et liberis carens, et claudus insuper, et aquosum intu- " ens *(i. e. lippiens.)* DIOG. Anne dein', talis cum-esses, cupie- " bas vivere? MEN. Etiam: Lux enim erat dulcis, mori autem " dirum et fugiendum. DIOG. Deliras, ô senex, et pueriliter- " agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid " igitur posthac dixerit quispiam de adolescentibus, cum tam " grandævi sunt vivendi-cupidi, quos oportebat mortem sectari " tanquam malorum in senectute remedium."—Sed abeamus, ne quis etiam suspicetur nos quasi fugam meditantes, videns collec- tos circa ostium.

DIALOGUS XXX.

AJACIS ET AGAMEMNONIS

AGAM. SI tu, ô Ajax, furore-correptus interfecisti teipsum, ac membratim-concidisti et nos omnes, quid accusas Ulyssem? Et nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus, nec dignatus-es alloqui virum commilitonem ac sodalem, sed fastuosè et grandi incessu *eum* præterîisti. AJAX. Meritò, ô Agamemnon; nam idem *ille* extitit mihi causa furoris, *quippe qui* solus *mihi* competitor-oppositus *fuerat* pro armis. AGAM. Voluistine verò esse sine-æmulo, et absque-pulvere superare omnes? AJAX. Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat mihi domestica *(i. e. cognatione debita.)* Et vos cæteri *proceres*, multò præstantiores *isto* detrectâstis certamen, et cessistis mihi certaminis præmia. Iste verò *filius*-Laertæ, quem ego sæpe servavi periclitantem *(i. e. cum parum abesset quin)* concideretur a Phrygibus, voluit esse præstantior *me*, et magis-idoneus obtinendis armis. AGAM. Accusa igitur, ô generose, Thetidem; quæ, cum-oporterat tibi tradere hereditatem armorum, cum esses cognatus *Achilli*, afferens *tamen eadem* in medio posuit. AJAX. Minimè; sed Ulyssem, qui solus æmulatus est. AGAM. Venia, ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dulcissimam, cujus gratiâ et nostrûm unusquisque periclitari sustinet: quandoquidem etiam vicit te, et hoc apud judices Trojanos. AJAX. Novi ego, quæ me condemnavit; sed non fas *est* dicere aliquid de Diis. At non passum, ô Agamemnon, non odisse Ulyssem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI.

MINOIS ET SOSTRATI.

Min. IMMITTATUR sanè Sostratus hicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur *(i. e. quo-ad jecur)* a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iisquæ justa fecistis in vita, **Sost.** Audi, ô Minos, num tibi videbor justa dicere. **Min.** Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui sis malus, et tam multos occideris? **Sost.** Convictus-sum quidem; at vide, an justè puniar. **Min.** Et omnino, si justum *est* meritum *cuique* rependere. **Sost.** Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. **Min.** Dic, modò non prolixa, ut jam et alios judicemus. **Sost.** Quæcunque egi in vita, utrùm volens egi, an destinata-fuerant mihi a Parca. **Min.** A Parca proculdubio. **Sost.** Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parcæ?* **Min.** Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ* agenda. **Sost.** Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem* vi compulsus (ut, cum carnifex, aut satelles, *occidit aliquem*, ille quidem *(nempe carnifex)* obtemperans judici, hic verò *(scil. satelles)* (tyranno) quemnam *in re tali* accusabis *tu* cædis? **Min.** Judicem proculdubiò, aut tyrannum? quoniam non gladium ipsum: hic enim *(scil. gladius)* subservit *solummodo*, cum-sit *nil, nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam *(i. e. qui necis autor fuit.)* **Sost.** Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? **Min.** Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. **Sost.** Vidên' ergo, quàm injusta facias, puniens nos, qui fúimus ministri *tantùm* eorum quæ Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ imperata fuere cum omni necessitate. **Min.** O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies fructum hunc e quæstione *tua*; quoniam vidêris esse non solùm latro, sed et sophista quidam——Solvito ipsum, ô Mercuri, et ne-amplius puniatur.——Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII.

MENIPPUS, SEU NECYOMANTIA.

MENIPPUS ET PHILONIDES.

MEN. *SALVE, ô atrium, vestibulumque domûs meæ. Ut lubens te aspexi, progressus in lucem*—PHIL. Nônne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego *ad* Menippos omnes. At quid sibi vult *hæc* habitûs novitas, pileus, *scilicet*, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.——Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. MEN. *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul* a *Diis*. PHIL. *O* Hercules! *Jhane* Menippus mortuus latuit nos *(i. e. clam nos obiit)* et denuo revixit? MEN. *Non; sed orcus recepit me adhuc spirantem*. PHIL. Quænam verò *fuit* tibi causa novæ hujus et incredibilis peregrinationis? MEN. *Juventa, et plurima animi audacia me incitavit*. PHIL. Desine *ô* beate, tragicè loqui, et descendens ab Iambis dicito simpliciter quodammodo, quænam *est* vestis *illa*, *et* quid tibi opus-fuit itinere inferno? alioqui enim *est illa* via quædam nec jucunda neque grata. MEN. *Necessitas, ô dilecte, dimisit me ad* domum *Ditis, consulturum animam Tiresiæ Thebani*. PHIL. Heus, tu! at num deliras? *aliter* enim non ita metricè decantares apud homines-amicos. MEN. Ne mireris, ô amice; nuper enim versatus *cum* Euripde et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, Quomodo *se* habent res apud superos, et quid agunt in urbe? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium *(i. e. fœnerantur)* obolos-trutinant *(i. e. vilissimum quodque faciunt lucellum.)* MEN. O miseri et infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla *datur* facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab* inferis de iis-qui hîc *agunt?* MEN. Per Jovem, et multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud *me* tacendi gnarum, et præterea apud etiam sacris-initiatum. MEN. Mandas quidem *mihi* durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ,—Decretum est itaque, 'Divites hosce, "et opulentos, et aurum inclusum, tanquam Danaen, custodientes'—

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, *nempe*, quænam fuit tibi causa descensûs; quis verò itineris dux: tum *singula* ordine, et quæ vidisti, et quæ audîsti apud eos. Veri-simile enim *est*

te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in* his. Quid enim quis faciat, cum cogat amicus :—Et primùm exponam tibi sententiam meam, et unde impulsus fui ad descensum. Ego enim, usque dùm inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùm semideorum, sed et ipsorum jam Deorum ; præterea verò et audulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsiones, et sororum nuptias, *exinde* putabam hæc omnia pulchra esse, et non leviter erga eadem incitabar. Postquam verò cœpi inter viros censeri, hîc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer *(i. e. quid de me facerem.)* Neque enim putabam Deos unquam adulteria patrâsse, et seditiones movisse contra se invicem, nisi judicarent de his tanquam pulchris ; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius hærerem, visum est mihi, *me* hosce adeuntem, qui philosophi vocantur, et *iis* me ipsum in manus tradere, et orare eos ut uterentur me quomodocunque vellent, et ostenderent *mihi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente agitans adibam eos. At latui meipsum ruens *(i. e. imprudens ruebam)* e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere facerent auream. *Nam* alius videlicet eorum hortabatur omnino voluptati indulgere, et sequi hanc solam ex omnibus ; hanc etenim esse fœlicitatem. Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad *montis* verticem, *suadebat me* semper laborare, et æ-rumnosum esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum me præbentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse BONUM *quid.* Quid verò opus est *me* memorare etiam de mundo? qui quotidie audiebam ab iis *hujusmodi voces, nempe,* ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam ? Et quod absurdissimum *erat* horum omnium difficilium *fuit hoc,* quòd illorum unusquisque, loquens de maximè contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio, esse* calidam, neque illi *asserenti eandem esse* frigidam ; et hoc, cum plane scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his qui dormitant, modò quidem annuens, modò iterum renuens. Hoc *quod sum dicturus, est* adhuc multo absurdius illis *quæ jam dixi.* Observans enim, comperi ipsos hosce *philosophos* studiosè exercentes maximè contraria ipsorum sermonibus. Vidi itaque eos,

qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes : et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes : et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremoniis quisbusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu, me* paciscendo-impetrantem descensum ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò *eò* pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad* venerandum admodum barbam demissum *(i. e. demissam habens barbam)* nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viæ *ad inferos* dux esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versùs solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum *(i. e. distinctum)* sicut mali præcones in certaminibus *(i. e. ludis)* Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua : lectus autem sub dio in herba. Postquam verò satis habuit præparati-per-diætem, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem : et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper ; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. Phil. Quid ita, ô Menippe ? Non enim intelligo causam neque habitûs, neque nominum. Men. Hoc sanè manifestum *est*, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâsset me illis, facilè custodias Æaci decepturum, et nullo

prohibente transiturum, utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant*-usui ad cæremoniam. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus mœsti, et uberes lacrymas fundentes.* Et *jam* quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignotâ, et polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex.* Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes tamen unà per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur; nam navigium erat jam onustum, et ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens *(i. e. sedem)* super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furiæ assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mœchi, et lenones, publicani, et adulatores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et ventricosi, et podagrici, gravatus quisque eorum collari, et corvo talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *esse*. Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere et hoc dicere. MEN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuer-

imus, accusant *nos* et contra-testantur, et redarguunt ea quæ facta-sunt a nobis in vitâ: et videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, et nunquam abcedentes *a* corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, *et* vultu demisso vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam *eum*, "Qualis erat in "vita, et quantùm tunc turgeret, cum multi manè adstarent "vestibulo expectantes egressum *ejus*, protrusique *interim*, et "exclusi a famulis. At is, vix tandem illis expriens purpureus, "aut auratus, aut versicolor quispiam, putabat *se* reddere allo-"quentes fœlices, et beatos, si, protendens pectus aut dextram, "daret *iis alterutrum* osculandum.——Tum illi *hæc* audientes dis-"cruciabantur.

7. Una verò causa judicata-fuit *a* Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et valet plurimùm apud inferos) interveniens liberavit *a* condemnatione Dionysium Siculum, cum accusatum a Dione *de* multis et nefariis *criminibus*, tum testimonio convictum a Portico, *et* pene alligatum Chimeræ; *liberavit*, *inquam*, *eum Aristippus*, asserens multis eum eruditis benignum fuisse in *suppeditanda* pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant *e* nuper mortuis: illi verò occultabant *sese*, et avertebantur. Si verò aspicerent *nos*, *erat id* quiddam servile admodum et adulatorium; et hoc, cum-fuissent in vita, quàm putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè *se* habentem; et terrâ genitum Tityum: *ô* Hercules, quantum! jacebat enim occupans *totius* agri spatium. Prætergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et hæroinas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;

alios verò juveniles, et firmos, ipsosque maximè *ex* Ægyptiis, vim propter condituræ. Erat sanè quiddam non facilè admodum quemque *eorum* dignoscere ; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus : at eos, vel diu contemplantes, vix *tandem* agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-*loco* jacentibus, et similibus *sibi invicem* omnibus, et terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam-*signo* discernerem Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro-præesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiaramque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens *eos* ad finem pompam-usque-agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Crœsum assumere servi et mancipii habitum: Mæandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, et aliquantisper *tantùm* sinebat *eum* uti habitu *regali*. Postquam verò pompæ tempus præterîit, tum unusquisque vestitum reddens, et habitum cum *ipso* corpore exuens, fit qualis erat priùs, nil differens *a* vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrèferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum *(i. e. prout fabulæ postulant)*. Et idem *actor*, etiamsi fortè paulò antè graviter admodum imitatus-fuerit personam Cecropis, aut Erecthei, paulò *tamen* post, a poeta jussus, servus prodîit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Menœcei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis.—Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. Phil. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratiores sunt apud eos *(scil. inferos)* quàm um-

bræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse-*est* decumbere contentum, *et* ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsamenta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, *sive infirmos*, calceos mercede sanans *(i. e. sarciens)*. Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis *est* alius-sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, supprimens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et *de* sede mutandâ dispiciant.

12. PHIL. Hæc quidem satis *enarrásti*.—Quodnam verò erat decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concionem de *rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia *multa*: postremò verò illud de divitibus. Postquam enim iis multa et atrocia objecta fuissent, violentia, *scil.* et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

DECRETUM.

" QUANDOQUIDEM Divites in vita perpetrant multa et illi-
" cita, rapientes, et vim inferentes, et omni modo pauperes des-
" picientes: VISUM EST Senatui Populoque *Inferno*, corpora
" eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum
" scelestorum; animas verò remissas sursum in vitam dimitti in

" asinos, donec transegerint quinque et viginti myriadas annorum " in tali *statu*, asini renati ex asinis, et onera ferentes, et agitati a " pauperibus. At, reliquo deinde *tempore*, licere illis mori."—— " Dixit sententiam *hanc* Calvarius *filius* Aridelli, patriâ Macinen- " sis, *e* tribu Exsanguanâ."—Decreto hoc lecto, magistratus quidem suffragiis confirmabant, plebs verò manus protendebat, et fremuit Proserpina, et latravit Cerberus. Sic enim quæ *decreta ibi* leguntur perfecta fiunt, et rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata fuere*. Ego verò aggressus Tiresiam, cujus *rei* gratiâ veneram, *et*, narrans *ei* omnia *mihi difficilia*, supplicabam *eum*, ut diceret mihi, qualem putabat optimam vitam. Ille verò ridens (est autem vetulus quispiam cæcus, pallidusque, gracilique voce), " O fili, inquit, novi " quidem causam perplexitatis tuæ, quòd profecta sit a sapienti- " bus illis, non eadem inter-se sentientibus. Sed non fas *est* re- " spondere tibi; interdictum enim est a Rhadamantho. Nequa- " quam, (aiebam, ô patercule, sed dicito, et ne negligas me " oberrantem in vita, teipso cæciorem." Ille verò, abducens me, et abstrahens procul *ab* aliis, *et* leniter inclinans ad aurem, inquit, " *Vita idiotarum*, sive privatorum, *est optima et prudentissima*. " Quare, desistens a dementia tractandi sublimia, et speculandi " fines et principia, respuensque vafros hosce syllogismos, et du- " cens talia *omnia* nugas, hoc solum venaberis e tota *re*, nempe, " *Quomodo, rectè dispositis præsentibus, percurras* vitam *ridens ple-* " *rumque, et de re nullâ solicitus*." Sic locutus prorupit iterum in pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat), " Age, (inquam) ô Mi- " throbarzane, quid cunctamur, et non abimus rursus in vitam?" Ille verò ad hæc, " Confide, (inquit) ô Menippe; ostendam enim " tibi brevem et facilem viam." Et abducens me in regionem quandam reliquâ obscuriorem, *et* procul manu ostendens sub-obscurum et tenue quoddam lumen, quasi per rimam influens, " Illud " (inquit) est Trophonii templum, et illinc descendunt Bœotii. " Hâc igitur ascendito, et statim eris in Græcia." Ego verò gavisus *ejus* dictis, et Magum amplexus, ægrè admodum per fauces sursum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII.

CHARON, SIVE SPECULANTES.

MERC. QUID rides, ô Charon? aut, cur, relicto navigio, huc ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mortalium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia sunt in vita, et quid faciunt homines in eadem, aut quibus privati

plorent omnes, qui-descenderunt ad nos: nemo enim eorum trajecit sine-lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petîssem a Dite, et ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse *in* te: bene enim novi, quòd unà circumiens me peregrinum duces, et ostendes singula, ut qui-nôris omnia. MER. Non otium *est* mihi, ô portitor: abeo enim Jovi supero administraturus aliquid *rerum* humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum *(i. e. in totum)* vestrum; aut pede corripiens et me, ut nuper Vulcano fecit, dejiciat a limine cœlesti, *ita* ut *superis* risum præbeam, et ipse claudicans pocillatorem-agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et sodalis, et negotiorum collega? Et sanè, ô Maiæ fili, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaurire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro: aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego verò senex, remum-utrumque trahens, solus remigo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deseras; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllenie, concede *illud* mihi beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa mihi plagarum. Video itaque jam-nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum *(si tantam fecero moram)* oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrifaciens. Hoc verò jam dispiciendum *est*, *scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-*factu*. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cœlum ascendere, non laborarem; accuratè enim omnia despectares e speculâ. Quum verò non fas *est te* semper versantem-cum umbris *in* Jovis regiam ascendere, tempus *est* nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum-enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut *cum* vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu*-potiora. Si-

militer verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. Mer. Rectè dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii:* necesse-est autem te etiam quodammodo simul-laborare et obsequi. Char. Impera; obsequar enim *in omnibus* quotquot *sunt mihi* possibilia.

3. Mer. Homerus poeta dicit Aloëi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossæ, putantes *se* habituros idoneam hanc scalam, et in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super-alios, ut ab altiore *specula* accuratiorem habeamus prospectum? Char. Et poterimus, ô Mercuri, duo *tantùm* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis?* Mer. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii eum-simus? Char. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. Mer. Non-injuriâ *tibi ita videtur;* rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cœlum scansile reddidit ex versibus duobus, eo-modo congestis facilè montibus. Et miror quòd hæc tibi videantur prodigiosa esse, nempe cum-nôris Atlantem, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsan autem audîsti et de fratre meo Hercule, ut olim supponens-seipsum oneri sucesserit illi ipsi Atlanti, et paulisper levârit *eum* pondere. Char. Audivi et hæc. Tu verò, ô Mercuri, et poetæ videritis, an sint vera. Mer. Verissima, ô Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam* posuere *Pelion silvosum.*—Videsne, quàm facilè simul et poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidente verò non amplius Italiâ et Sicilià; porrò a septentrione ea *loca* solummodo *quæ sunt* juxta has *proximas-partes* Istri; indeque *(scil. a meridie)* Creta *duntaxat* non conspicuè admodum. Transmovenda *est* nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. Char. Ita faciamus; vide solùm ne reddamus opus *hoc* gracilius, sursum producentes ultra fidem; *et* dein', deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. Mer. Bono-sis-animo; omnia enim tutò *se* habebunt: transpone Oetam, advolvatur et Parnassus. En! iterum conscendam. Bene habet; video omnia. Ascendito jam et tu. Char. Porrige manum, ô

Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam; et cave ne pedem-ponas in lubrico. Euge! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem *(i. e. undique)* circumspiciens speculare omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nôstin' quàm nil effectum sit nobis? Sed frustra transmovimus Parnassum *cum* ipsa Castalia, Oetamque, et alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut cum primùm occurrens vidisti me ridentem, et interrogabas me, quìd riderem? Auditâ enim *ridiculâ* quâdam *re*, delectabar supramodum. MER. Quìd verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè*, " inquit, *veniam in crastinum* diem;" et, inter *hæc* verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ priùs inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Cæcus *erat* Lynceus ille, quâ *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeto interroganti. Sed vîn' *tu, ut* ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum-sis nauta semper, et remex? CHAR. Vidên'? Opprobrium *est* hoc in artem *meam:* ego verò, cum *illum jam* mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum *(in quo descriptum erat)*, "Quomodo Neptunus coegit nubes, et excitavit procellas " omnes, et turbavit pontum, injiciens tridentem, tanquam tory- " nam quandam, et commiscens mare multis aliis *modis;*" *cum, inquam capit hæc canere, tum* e versibus *(i. e. vi versuum ejus)* tempestas et caligo subitò incumbens prope-modum subvertit nobis navem. Quo tempore, et ille *(scil. Homerus)* nauseabundus evomuit plurima carmina *in* ipsam Scyllam et Charybdem, et Cyclopem *(vel potiùs* unà cum ipsa Scylla, &c.*)*. MER. Non

difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, amplusque, supereminens homines capite et humeris latis?* MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justiùs laudarent me, qui paulo post corripiens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plausûsque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum expectare *se* etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam* est *ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem parare in Lydiam, ut, capto Crœso, imperet universis. CHAR. Ubinam verò est et Crœsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illæ. Et vidên' jam Crœsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè.—CROES. " O hospes Atheniensis, (vidisti enim divitias meas, et thesauros, " et quantum est nobis auri non-impressi, et cæteram magnificen- " tiam) dic mihi quemnam omnium hominum putas esse fœlicissi- " mum?" CHAR. Quid tandem dicet Solon? MER. Bono sis animo: indignum nil, ô Charon. SOL. " O Crœse, pauci quidem " fœlices *sunt*. Ego, verò puto Cleobin et Bitona, sacerdotis filios, " fuisse fœlicissimos *omnium* quos novi." CHAR. *Filios, nempe*, illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. " Esto: habeant illi primum *locum* fœlicitatis. Quis verò fuerit " secundus? SOL. Tellus ille Atheniensis; qui et bene vixit, et " mortuus-est pro patria. CROES. Ego verò, impudens, nònne " tibi videor esse fœlix? SOL. Nondum novi, ô Crœse, nisi perve- " neris ad finem vitæ; mors enim, et fœliciter vixisse, usque ad " finem, *est* certum indicium talium *rerum*." CHAR. Optimè, ô Solon! quòd non oblitus-sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Crœsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimirum, quod refulget subpallidùm, cum rubore, est aurum; nunc enim primùm vidi, continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, et

cujus-gratiâ *tantopere* pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiæ, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercaturæ, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt ab ære! Novi enim æs, cum exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Crœsum, et barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Crœse, num putas Pythium quid indigere lateribus hisce? CROES. *Ita*, per Jovem: nullum enim est " ei Delphis tale donarium. SOL. Arbitraris igitur *te* Deum beatum reddere, si inter alia possideat et lateres aureos. CROES. " Quidni? SOL. Narras mihi, ô Crœse, mutuam in cœlo paupertatem, si oportuerit eos, *nempe*, *Deos*, mittere qui advehant " aurum ex Lydia, si *quando* desiderent. CROES. Ubinam enim " nascitur tantum auri, quantum apud nos? SOL. Dic mihi, num " ferrum in Lydia nascitur? CROES. Non prorsus aliquid. SOL. " Estis igitur indigi potioris *metalli*. CROES. Quomodo *est* ferrum melius auro? SOL. Discas, si, nil ægrè ferens, respondeas. " CROES. Interroga, ô Solon. SOL. Utrum meliores *sint* qui servant aliquos, an qui ab iisdem servantur. CROES. Qui servant " procuddubio. SOL. Num igitur, si Cyrus, ut quidam ferunt, " adoriatur Lydos, faciès tu exercitui gladios aureos, an *fuerit* " ferrum tunc necessarium? CROES. Ferrum haud-dubiè. SOL. " Et, nisi hoc comparaveris, aurum iverit ad Persas captivum. " CROES. Bona verba, ô homo! SOL. Ne sanè sic fiant hæc, *precor*. Vidêris ergo confiteri ferrum *esse* præstantius. CROES. " Jubesne ergo me consecrare Deo lateres ferreos; aurum verò " retro rursus revocare? SOL. Neque indigebit ille ferro: sed, " sive æs dicaveris, sive aurum, consecraveris quidem *id* possessionem aliquando, et prædam aliis, *scil.* Phocensibus, aut Bœotiis, aut Delphis ipsis, aut latroni cuipiam tyranno: Deo verò " parva est cura aurificum vestrorum. CROES. Oppugnas tu semper " divitias meas, et invides." MER. Non fert, ô Charon, Lydus iste libertatem *Solonis*, et verborum veritatem; sed pauper homo non trepidans, et liberè dicens quod-videtur, apparet ei res *prorsus* nova. Reminiscetur verò Solonis paulò post, quum oportebit ipsum captum sursum agi a Cyro in rogum: nuper enim audivi Clotho perlegentem quæ cuique destinata *sunt*. In quibus scripta fuere et hæc, " Crœsum quidem a Cyro capiendum, Cyrum verò " ipsum moriturum e Massagetide illa." Videsne Scythicam

illam, in equo albo equitantem? CHAR. *Video*, per Jovem. MER. Tomyris est illa; et hæc, abscisso Cyri capite, injiciet *idem* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem? Cambyses est ille. Regnabit hic post patrem, atque inceptis-frustratus mille *modis* et in Libya, et Æthiopia, tandem insaniâ correptus, quòd-occiderit Apim, morietur. CHAR. O *res* multo risu *dignas!* At quis nunc eos *vel* aspicere sustineat, alios adeò despicientes? Aut quis crederet quòd, paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ substrictus, ille diademate *indutus*, cui coquus, pisce dissecto, tradit annulum, *In insula circumflua; gloriatur verò esse rex quipiam?* MER. Bellè parodiam-struis, ô Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Orœtæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audivi enim et hæc a Clotho. CHAR. Eugè, ô Clotho! Fortiter, ô optima, abscinde et ipsos et capita, et palis-infigito *eos*, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-*statu* gravius casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidên' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa-circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentiæ, et voluptates, et avaritiæ, et iræ, et odia, et similia. *Ex his* verò inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæ verò, *nempe*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantalum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicies Parcas etiam in alto fusum cuique adnentes, unde contigit omnes suspendi e filis tenuibus. Videsne quasi quædam aranearum fila descendentia in unumquemque a fusis? CHAR. Video tenue prorsus filum innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; et hunc quidem hæredem-fieri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo?* Et hic quidem, sub-

tractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ *ejus* vix a-vicinis auditâ. CHAR. Hæc, Ô Mercuri, *sunt* prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate *(i. e. ut merentur)* dicere, quam sit ridicula; et præcipuè vehementia eorum *(i. e. hominum)* studia, et *quòd ipsi* in media spe abeunt, ab optima morte abrepti. *Sunt* verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicutæ, et judices, et tyranni: et nil omnino horum subit eos *(i. e. eorum mentes)* dum bene agunt *(i. e. prosperi sunt)*. Cum verò dejecti-fuerint, *tum* illud *iis in ore* frequens *est*, *Obe*, et, *Væ*, *væ*, et *Hei mihi!* Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et *quòd in* vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus *(si hæc considerarent)* et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet et abducat *eos* illaqueans febre, vel tabe, *tum* indignantur ad abductionem, *quia*-nunquam expectarant *se* abreptos-fore *ex* iis *terrenis bonis*. Aut *(ut exemplum offeram)* quid, *arbitraris*, non faceret ille, *potius quam ædificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa *(scil. domus)* habebit sibi finem *(i. e. perficietur)* at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, *cum* ipse miser ne *vel* cœnâri in ea? *Et porrò* ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit *puero* patris nomen, si *hic*, *inquam*, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa *falsi hujus gaudii est*, quod spectat quidem illum *alium* in filio fortunatum, *nempe*, patrem athletæ qui vicerit *in* Olympicis *ludis*; non verò respicit vicinum efferentem filium *ad rogum*, neque novit a quali filo suspensus erat ipsi. Videsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde *verò*, priusquam iis fruantur, avocatos ab incurrentibus nunciis et ministris *illis*, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita *sit* iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fœlicissimi, extra instabilitatem, et, ut dicis *(i. e. ut dici solet)* ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, *scil.* timores, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim *reges* versantur-cum his. Omitto luctus, et morbos, et affectus, plane dominantia ipsis ex æquo *cum cæteris hominibus* quoniam quidem tempus recensendi mala horum *(scil. regum)* esset *idem ac tempus considerandi* qualia *sunt mala* privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam ho-

mines mihi visi-sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuosè-desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex-iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. *At* deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile *est* aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores *sunt*, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti-sunt, *esse*-desiêrunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimulâsti tu *homines* nihilo deteriùs Homero *ipso*, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contendentes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum *tantùm* obolum. Visne igitur, quoniam sumus *in hoc* excelso-loco, *ut* vociferatus quàm maximè *possum* adhorter eos, " abstinere quidem a vanis laboribus, vivere " autem, semper habentes mortem ante oculos," dicens, *O vani, quid soliciti-estis de his* rebus? *Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hîc splendida* sunt *sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco-unde-audiri possim, nônne putas vitam magnopere adjutam-fore, et *homines* futuros longè prudentiores? MER. O beate, non nôsti, quomodo ignorantia et error dispesuerint eos; adeò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. CHAR. Ergo inclamare velim *vel* illis. MER. Supervacaneum *est* dicere iis hac quæ sciunt. Videsne ut absistentes *a* vulgo deriderit ea quæ fiunt, et nequaquam iis delectantur, sed apparent *vel* jam meditantes fugam a vita ad vos? Quippe odio-habentur *ab hominibus*, quòd redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum-ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre-corporum repositoria, ubî defodiunt *eadem*.—MER. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidên' aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt cadaverum receptacula, et corporum reconditoria.

CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc *sunt* ad eos *qui* in orco *sunt*. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile *est*, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. CHAR. Illosne adhuc bibere aut edere, quorum calvariæ *sunt* aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nôsti itaque tu, an semel subterranei facti possint amplius redire. Quin et *ego*, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret *me* non solùm deducere eos, sed etiam reducere rursus, postquam biberint. O stulti *præ* amentia! nescientes quantis terminis res mortuorum et vivorum discretæ-sunt, et quales sunt *res* apud nos, et quòd, *Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est. Ilus* verò, *imperatorque Agamemnon*, sunt *in eodem honore. Puer autem Thetidis pulchricomæ* est *æqualis Thersitæ. Omnes* verò *sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratum.* MER. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus-est Ajax in *littore* Rhœteo. CHAR. Non magna, ô Mercuri, *sunt* monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, *nempe*, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas, et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adeò ut *per* decem totos annos ne navim subduxerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa-est, et nullum ejus vestigium adhuc reliquum *manet;* nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrita, illa *circumdata* magno *manium*-ambitu; et ipsa non multò post exquirenda, ut *jam* Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant *hæ urbes:* nunc verò interierunt et ipsæ. Moriuntur enim, ô portitor, et urbes quemadmodum homines; et, quod *est* incredibilius, tota etiam flumina. Ergo Inachi ne *vel* monumentum adhuc restat in Argo. CHAR. Vah, *quæ*-laudes, Homere, et *quæ*-nomina! *Ilium Sacrum*, et *latas-vias habens*, et *pulchrè structæ Cleonæ*.

15. Sed, inter sermones *nostros*, quinam sunt illi bellantes, aut cujus *rei* gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedæmonios, et Othryadem imperatorem illum semimortuum inscribentem trophæum sanguine suo. CHAR. Quâ verò de re bellum *est* iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit

spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revellentes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *boves* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos-deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in-hac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *habetur* Charontis ratio.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER II.

DIALOGUS I.

DE SOMNIO: SEU, VITA LUCIANI.

NUPER quidem desieram in ludos ire, cum essem ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et tenues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hisce *(ut vocantur)* primùm quidem *me* ipsum statim habiturum sufficientia *alimenta* ab arte, et non-diutiùs fore domi-pastum, cum-essem tam-ætate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; *nempe*, quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit *(i. e. affectus erat)* vel *ex privata*-sententia, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) " Non fas (inquit) aliam artem " prævalere, te præsente; sed abducito hunc (commonstrans me) " et assumptum doceto esse bonum lapidum opificem, et concin- " natorem, et statuarium: potest enim vel hoc, fœliciter *se* habens, " ut nôsti, *a* natura." Conjiciebat verò *id e* ludicris *a me confictis* e cera; cum enim dimissus-essem a præceptoribus, ceram abradens effingebam aut boves, aut equos, aut, per Jovem, et homines;

idque consimiliter *satis*, ut patri videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem *meam*; et concipiebant *omnes* bonam de me spem, utpote *qui* artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, *eâ*-re gravatus: sed videbatur mihi *ars illa* habere et lusum quendam non injucundum, et ostentandi-occasionem apud æquales *meos*, si conspicerer et Deos sculpere, et parvas quasdam imagines fabricare, cum mihi, tum illis quibus mallem. Et tunc primùm illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cœlo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium* bonum est *dimidium omnis* operis. Duriùs verò impingente *me* præ imperitia, tabula quidem est-fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, initiavit me non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis proœmium. Aufugiens igitur isthinc domum abeo, ululans continuò, et oppletus oculos lachrymis: et commemoro scuticam, et ostendebam vibices, *et* accusabam nimiam quandam *avunculi* crudelitatem, addens quòd fecerat hæc præ invidia, ne ipsum arte superarem. Matre verò indignatâ, et multùm fratri conjitiatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata *sunt* quidem ridicula et puerilia: audietis verò, ô viri, post hæc non ampliùs contemnenda, sed quæ poscunt auditores vel prorsus auscultandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus Somnus venit* ad *me in quiete, benignam per noctem*, manifestus ita ut nil veritati deesset. Adhuc itaque, vel tantum post tempus, habitusque conspectorum restant mihi in oculis, et vox auditorum insonans *est (i. e. insonat auribus meis)* erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parùm itaque *abfuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, et habuit propemodum me totum; jam verò rursus habebar ab altera. Clamabant verò ambæ in se-invicem; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-essem; at illa, quasi *hæc* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallem me-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est.—— " Ego, chare " fili, ars sum statuaria, quam herì discere cœpisti, et domestica " tibi, et a-familia *tua* cognata. Nam et avus tuus (addens nomen " avi-materni) marmorarius fuit, et avunculi *tui* ambo, magno- " pereque claruerunt per me. Si verò velis abstinere a nugis et

" tricis hujus (alteram indicans) sequi verò et cohabitare mecum;
" primùm quidem fortiter alêre, et habebis humeros validos; eris
" verò alienus ab omni invidia, et nunquam abibis in terram-ex-
" ternam, relictâ patriâ, et familiaribus; neque laudabunt te
" omnes propter verba. Ne verò averseris corporis *bujusce* fru-
" galitatem, neque vestimenti sordes. Nam et Phidias ille, pro-
" gressus ab hujusmodi *initiis*, spectandum-exhibuit Jovem, et
" Polycletus Junonem fabricavit, et Myron laudatus est, et Praxi-
" teles in admiratione-fuit. Hi igitur cum Diis adorantur. Si
" verò ex his unus factus-fueris, quomodo quidem non fies et ipse
" celebris apud omnes homines? Exhibebis verò patrem *tuum*
" æmulandum, reddes autem et patriam spectabilem."——Talia,
atque his etiam plura, dixit Ars illa *(nempe, statuariæ artis Dea)*
hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum
connectens *verba*, et contendens mihi persuadere. Sed non ulte-
rius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-mo-
dum.—" Ego verò, ô fili, Doctrina sum; consueta jam, et nota
" tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque
" bona quæsiveris marmorarius factus, hæc quidem jam-dixit.
" Nihil enim eris quod non operarius *fueris (i. e. nil nisi operarius*
" *eris)* corpore laborans, et in hoc ponens totam vitæ spem: ob-
" scurus quidem ipse, parvum et abjectum *lucellum* accipiens,
" sententiâ humilis, reditu verò tenuis: neque *eris* amicis in-foro-
" auxiliaris, nec inimicis formidâbilis, nec civibus æmulandus;
" sed unum illud, *nempe*, opifex, et e promiscua plebe unus; sem-
" per formidans eminentem *quemque*, et colens dicere valentem,
" leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-
" fueris etiam Phidias, aut Polycletus, et elaborâris mirabilia
" multa, omnes quidem laudabunt artem, non erit verò *aliquis ex*
" videntibus, si mentem habeat, qui optârit fieri tibi similis. Qua-
" lisqualis enim fueris, censebere mechanicus *tantùm*, et opifex,
" et manibus-victum-quæritans. Si verò mihi obsequaris, primùm
" quidem ostendam tibi opera multorum virorum antiquorum,
" enarrans et gesta mirabilia, et sermones eorundem, reddensque
" *te* (ut *ita* dicam) omnium peritum: et exornabo animum, quod
" est *in*-te præcipuum, multis bonisque ornamentis, *nempe*, modes-
" tiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, forti-
" tudine, pulchrorum amore, appetitu erga honestissima. Hæc
" enim sunt re verâ purus animi ornatus. Nil verò aut antiquum
" aut nunc agendum latebit te: sed et mecum providebis quæ
" opus-sunt: et, in-summa, brevi docebo te omnia et quotquot
" divina sunt, et quot humana. Et qui nunc pauper *es*, filius ali-
" cujus *(i. e. nescio cujus)* qui statuisti aliquid de arte adeò illibe-
" rali, eris paulò post æmulandus, et invidendus omnibus, *utpote*
" honestatus, et laudatus, et propter optima æstimatus, et con-
" spectus a præcellentibus genere et divitiis; indutus quidem
" hujusmodi veste (ostendens suam, gerebat autem prorsus splen-

" dîdam) magistratu verò, et primo loco honestatus. Et, si ali-
" cubi peregrineris, nec ignotus eris, neque obscurus in terra
" aliena; talia *(i. e illustria adeò)* tibi addam insignia; *ita*-ut
" unusquisque astricientium, proximum tangens, monstrârit te
" digito, dicens, *Hîc ille est*. Si verò fuerit aliquid studio dignum,
" et occupaverit animos *tuos*, aut totam etiam civitatem, omnes
" convertent-oculos in te. Et, sicubi fortè dicas quid, ausculta-
" bunt plurimi inhiantes, admirantes, et fœlicem-prædicantes te
" *propter*-vim sermonum, et patrem *tuum propter* fortunam. Quod
" verò dicunt, *scil.* 'quod quidam fiunt immortales ex hominî-
" bus,' id tibi adjiciam. Si etenim decesseris ipse e vita, nun-
" quam desines adesse eruditis, et versari cum optimis. Videsne
" Demosthenem illum, cujus filium, *et* quantum ego reddidi?
" Videsne Æschinem, qui filius fuit tympanistriæ? At tamen Phi-
" lippus colebat eum per me *(i. e. meâ operâ)*. Socrates verò, et
" ipse educatus sub statuaria hac, quamprimum intellexit meliora,
" et ab ea aufugiens transiit ad me, audîn' ut ab omnibus decan-
" tetur? Rejiciens verò tantos illos, talesque viros, et gesta splen-
" dida, et orationes graves, et habitum decorum, et honorem, et
" gloriam, et laudem, et sedes-primas, et potentiam, et imperia,
" et celebrem-esse propter sermones, [illegible]-prædicari *propter*
" prudentiam *(rejiciens, inquam, hæc* [illegible] tuniculam sor-
" didam, et resumes habitum servilem, et hab[illegible] in manibus
" vectes, et scalpra, et cæla, et malleos; deorsum in opus incli-
" natus, abjectus *ipse*, et abjecta-affectans, et omni-modo demis-
" sus; nunquam caput-erigens, nihil aut virile aut liberum
" cogitans, sed providens quomodo quidem opera erunt tibi pro-
" portione concinna, et speciosa, minimè verò solicitus, quomodo
" eris ipse concinnusque et ornatus; sed reddens teipsum saxis
" *ipsis* despectiorem."

5. Illâ hæc adhuc dicente, ego non expectans finem orationis, *scil.* assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ, transivi ad Doctrinam, lætus admodum; et præcipuè, quum scutica venit mihî in mentem, et quòd pridie statim inflixerat plagas non paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, et manus complodebat, et dentibus infrendebat: postremò verò diriguit, et mutata-est in saxum, quemadmodum audimus de Niobe. Si verò passa-est incredibilia, ne diffidite *mihi;* somnia enim mirifica *sunt*. Altera verò, ad me aspiciens, inquit, " Re-
" munerabo igitur te *pro*-justitia, quòd rectè dijudicâris hanc
" causam. Et jam adesto, ascende currum hunc (ostendens cur-
" rum quendam alatorum quorundam equorum Pegaso similium)
" ut videas qualia et quanta, non secutus me, ignoraturus eras."
Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego verò sublatus in altum, et incipiens ab ortu, usque ad occidentem contemplabar urbes, et gentes, et populos, quemadmodum Triptolemus ille, seminans *et ipse* aliquid in terram. Non jam verò memîni, quid seminatum illud erat; sed hoc solum, quòd homines

ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis *(i. e. quàm pulcher)* venerim; submonuitque *eum*, qualia *(i. e. quàm iniqua)* propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum *hæc* narro, " O " Hercules, (dixerit aliquis) quàm longum et judiciale *est hoc* somnium!" Tum succinuerit alius, " Hyemale est somnium, cum " nòctes sunt longissimæ; aut forsan trinoctiale, ut est et Her" cules ipse. Quid ergo venit illi *in mentem*, ut-nugaretur talia " *(i. e. sic)* apud nos, et memoraret noctem puerilem, et vetera " jamque obsoleta somnia; *omnis* enim frigida narratio insipida " *est*. Num suspicatus est nos *esse* quosdam somniorum aliquorum " interpretes?"—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in domo paterna, et cætera *deinceps somnia, nugari, voluit, sive, interpretandum quid proposuit*. Nôstis enim *quòd*-enarravit visionem, non *ut* simulationem *(i. e. non quasi simulare, sive obscurum quid propònere vellet)* neque quasi conscius *se* nugari *in* iis *rebus*; et hoc, in bello et rerum desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum-audîerit narrationem *hanc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-essem, prorupi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenirim, *adsum* obscurior nullo saltem statuario, etiamsi nil aliud.

DIALOGUS II.

DEORUM CONCIO.

Jup. NE ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-aliis sermones communicetis, *utpote*-indignantes, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce *rebus*, apertè dicat unusquisque quæ sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. Merc. Audi; tace. Quis ex per-

factis Diis, quibus licet, vult verba facere? Consultatio verò *est* de inquilinis et hospitibus. Mom. Ego Momus, ô Jupiter, si permiseris mihi dicere. Jup. Præconium jam permittit; quare nil indigebis me *(i. e meo permissu.)* Mom. Dico igitur, nostrum nonnullos atrocia facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant *se* præstare nil magnum neque juvenile *(i. e. forte)* nisi reddiderint et pedissequos et famulos suos honore-pares nobis. Volo verò, ô Jupiter, *te* concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, *quòd* que nil eorum reticebo quæ non decori sunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiâ: quare plerisque et molestus videor, et naturâ calumniosus, cum vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui dicam *tanè* nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum consessûs, et *quòd* ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *bi, inquam,* subvexerunt insuper in cœlum et ministros, et thiasi-sodales, et adscripserunt *eos Deorum numero.* Et nunc, æquè *ac nos,* cum portiones factâ distributione-possident, tum participes-sunt sacrificiorum; *et hoc,* ne-quidem persolventes nobis pensionem inquilinis-solvendam.—Jup. Dicito, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis *tuis* adaptemus aliàs alium. Oportet verò concionatorem-liberum nil tergiversari *in* dicendo.

2. Mom. Euge, ô Jupiter! quòd et cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè et magnanimiter: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semi-homo *tantùm,* nec a stirpe-materna Græcus, sed Cadmi Syrophœnicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quàm naturâ mollis *sit,* et effœminatus; semi-insanus, *et* a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro *suo,* adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem *(nempe Pan)* cornua habens, et, quantum *est* a medio ad imum, capræ similis, et barbam profundam demittens, parum differt-ab hirco; alter verò *(scil. Silenus) est* senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam,* iste: Satiri verò *sunt* alii, auribus acuti, calvi et ipsi, *et* cornigeri (qualia cornua nascuntur hœdis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? *Anne*-deinde miramur, si homines nos contemnant, videntes ridiculòs adeò et monstrosos Deos? Omitto verò dicere, quòd adduxit et mulieres duas,

alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quemque dilexit, catellum. Nònne hæc videntur vobis contumelia, temulenti petulantia, et ludibrium?—Audite verò et alios *(i. e. de aliis)*.

3. Jup. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, *(i. e. quod ad hos attinet)* alter quidem eorum sanat, et sucitat *ægrotos* e morbis, et est *pretio-æqualis multis aliis*. Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. Mom. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra et teipsum, multa possem dicere. Jup. Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis? Mom. Licet quidem in Creta audire non solùm hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus *inter*-Achaios, qui dictitant te suppositium esse.—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fœminis* commixtus, et ad eas descendens in aliàs aliâ formâ præbuisti principium talium delictorum, et causam cur cœtus noster nothis compleretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complevisti cœlum semideis hisce; non enim aliter dicere possum. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subitò audîerit, quòd Herculis quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; et *quòd* propè *se invicem sunt* templum *quidem* Herculis famuli, et Eurysthei domini ejus sepulchrum *tantùm*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solùm mares, sed, quod est turpissimum, fœmineæ etiam Deæ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. Jup. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. Mom. Ergo non dixero de aquila, quòd et hæc in cœlo est in sceptro regio considens, et solùm-non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt-accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo-ut non intelli-

gat, si quis *ei* præbibat? Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longùm valere jussis, immortales-faciunt *et* ipsi, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens *(i. e. clam nos)*. Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator-*cum sis*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, et oracula-edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Ægypto in cœlum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? Jup. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata *(sive mysteria)* sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. Mom. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. Jup. Omitte, inquam, ea de Ægyptiis: aliàs enim de *his* per otium deliberabimus. Tu verò alios nominato. Mom. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochum; qui, cum sit filius scelesti et matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et præstigiatorem-agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo, et coronas habeat, et homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam *enim* et Polydamantis athletæ statua medetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis et adscriptitiis.—Cæterùm ego, audiens jam multa etiam peregrina nomina *nominum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multùm celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria *(i. e. temere ficta)* ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæfato-decreta-sunt, et quæ destinata-sunt cuiquè a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes; præ-

cipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; et oportet *nos* cohibere ex iis plurima, ne supra modum fiant, *(i. e. arescant)*.

DECRETUM.

Bonâ fiat *Fortunâ.*

6. CONCIONE legitimâ coactâ, septimo *die mensis* ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus Noctis-*filius*; et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, minimè digni nobiscum participes-esse civitatis *bujusce*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cœlum, adeò-ut convivium *nostrum* sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit *(i. e. æstimatur)* minæ, propter multitudinem bibentium: alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censent seipsos prima-sede, præter-omnia patria *(i. e. contra mores patrios)* et volunt præponi *nobis* in terris; *propter hæc omnia*, VISUM ESTO Senatui Populoque *Cælesti*, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu *qui fuit* sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento *per* Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum* consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò *rem* expendentes, vel declarabunt *eos* esse Deos, vel allegabunt ad sepulchra sua, et repositoria majorum. Si verò quis e non-probatis, et ab arbitris semel segregatis, deprehensus-fuerit *in* cœlum ascendens, eundem in Tartarum præcipitari. Quemque ve rò exercere suam *artem*; et neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa: sed deligentem unum quiddam, vatem esse, aut citharœdum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque augentur de iis-quæ non nôrunt. Quotquot verò jam *immeritò* habiti-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam alterius; civitatem verò *suam* aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audîsse præconium, et noluerit venire ad arbitros, damnanto desertam ejus *causam*.—JUP. Hoc quidem *est* justissimum nobis Decretum, ô Mome; et, cuicunque *ita* videtur, protendat manum. Ita

verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicunque non exhibebit *hæc omnia*, nil curæ-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

DIALOGUS III.

TIMON, SIVE MISANTHROPUS.

TIM. O JUPITER philie, et hospitalitie, et sodalitie, et domestice, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis *metri ruinam*, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum-citiùs ellychnium metueret, quam flammam cuncta-domantis fulminis; titionem adeò quempiam vidêre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent *se* accepturos hoc solum *incommodi e* vulnere, quòd maculâ-carbonariâ oppleantur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi obtonare, non prorsus *justæ*-fiduciæ-expers, *se id impune ausurum, quippe*, contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facinora promptus, et gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea-quæ patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, et animo-acer, et ira vigens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas: sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-edebat tonitru, et continuò immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et* terræmotus *fuere tunc* instar-cribri *frequentes*, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluviæque *fuere* effusæ, et impetuosæ, *et* gutta quælibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione,

ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit *in* Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ *tuâ* digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter *in* ludis Olympicis; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi *in* Olympia. Et tu altifremus ille piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, et gigantum-extinctor, et Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc *a te* negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut omissis communibus, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non ampliùs agnoscor ab iis, neque aspiciunt *me*, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per*-viam incedens incidam *in* eorum quempiam, prætereunt *me* quasi olim mortui cippum quendam jacentem, *ac* tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ divertunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, *et* rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifacturus, *nempe me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ fili, excusso hoc profundo dulcique somno (dormîisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, *et* factâ magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. Jup. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicibus, sordidus totus, et squalidus, et rhenone-amictus? Fodit verò, opinor, pronus-*cùm-sit*·homo *sanè* loquax, et confidens. Philosophus nimirum est: *alio qui* enim non tam impios percurreret sermones contra nos. Mer. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est *ille* qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus mactare nobis* totas hecatombas, apud quem consuevimus splendidè celebrare Jovialia.

Jup. Heu commutationem! *Hiccine est* honorabilis ille, ille *(in quam)* dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus?* squalidus, ærumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? Mer. *Ut* ita quidem dicam, benignitas afflixit eum, et humanitas, et misericordia, in egenos omnes; re verâ autem, dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit *se ita facere:* sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum; *eos inquam*, escâ *interim solummodo* gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa *ejus*, et, si qua etiam medulla inerat, exuxissent et hanc diligenter admodum; *post hæc, inquam*, aufugiebant deserentes eum siccum, et radicitus succisum; nec ampliùs agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, et rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt *eum*, nec nomen *ejus* nôrint, an Timon vocetur. Jup. Et sanè vir *est* non despiciendus, nec negligendus: et merito indignabatur *in nos*, calamitosus cum sit; quoniam vel eadem egerimus *ac* execrandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprasque pinguissimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiaque, et magnum pejerantium tumultum, et vim-inferentium, et rapientium; præterea verò et formidinem *ortam* a sacrilegis (hi etenim plurimi *sunt*, et observatu-difficiles, nec sinunt *me vel* paululum connivere) *propter hæc, inquam*, jam-diu non aspexi in Atticam: et præcipuè, ex quo philosophia et verborum contentiones *apud*-eos increbuerunt. Pugnantibus enim inter se, et vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, *virum* erga nos non immerentem. At *tu*, ô Mercuri, assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et maneant ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitudine quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi ejus radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jaculares in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem *ab* eo: Pericles enim manum protendebat supra ipsum: fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, *nempe*, si viderint Timonem eximiè ditatum.

4. Mer. Quanti erat altè vociferari, et obstreperum esse, et dacem! nec est hoc solis causas-agentibus utile, sed etiam pre-

cantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè locutus-est in precatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc me jubente? PLUT. Quia per Jovem contumelias-exercebat in me, et exportabat *(i. e. exhauriebat)* et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contentisunto miseri obolos quatuor lucravi, qui *olim* negligenter dono profundebant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidêris mihi tu quidem esse, *ô Plute,* prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te.* Aliàs verò contra in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te,* tanquam Danaen, virgineam-ducere-vitam in æreo ferreove thalamo, sub attentissimis ac scelestissimis pædagogis nutritum, fœnore et supputatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, *et* oculis-fixis-aspicientes sigillum et vectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*: ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile *est*) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subîerit, ludibrio-habebit infœlicem et odiosum herum, sinens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est* te olim hæc incusâsse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me

attinet: et rursus putabam, illos quî-servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes *verò* quòd paulò post abibunt *(i. e. morientur)*, relicto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu et interdiu ire quò velit, et versari cum volentibus; sed *et* ipse potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad eam invitans; num, *inquam*, talis videatur *tibi* amare *uxorem?* Non dices, ô Jupiter, *hoc* tu, *qui ipse* sæpenumero amore-captus-*es*. Si verò quis rursus in domum legitimè recipiens uxorem ingenuam ad liberorum legitimorum procreationem, hic verò neque attingat ipse virginem ætate-florentem, pulchramque, neque permittat alii aspicere; includens verò *eandem*, virgineam-vitam-ducere-cogat, infœcundam, et sterilem; idque, cum-dicat *se* amare *eam*, et manifestus sit *(i. e. appareat amare)* e colore, et corpore tabefacto, et oculis refugis; estne *(i. e. fierine potest)* ut talis non videatur delirare? *Qui*, cum-oporteat *eam* liberos-gignere, et nuptiis frui, *nihilominus* tabescere-faciat puellam formosam adeò et amabilem, dum-alat *eam* tanquam Cereri sacerdotem per omnem vitam? Quare sæpenumero et ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devoratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. Jup. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantùm auro, absque-potu, et absque-cibo, siccique ora; illi verò, ut Phineus ille, ab Harpyis spoliati cibo e faucibus.—Sed abito jam nacturus Timonem multo prudentiorem. Plut. Illene unquam desinet cum studio *(i. e. festinanter)* exhaurire me quasi e cophino perforato, *idque* priusquam omnino influxerim, dum-vult *vel* prævenire influxum, ne abundantiùs incidens ipsum undis-obruam? Quare mihi videor in Danaïdum dolium aquam-allaturus, frustraque infusurus, vase non continente; sed *eo*, quod influit, propemodum effuso, priusquam influxerit; ita latior *est* dolii hiatus ad effusionem, ac liber *est* exitus. Jup. Ergo, nisi obturaverit hiatum hunc, et simul-ac-semel *(i. e. prorsus)* expansum *fundi spatium*, brevi effuso te, facilè rursus invenerit rhenonem et ligonem in dolii fœce. Verùm abite jam, et ditate eum. Tu verò, ô Mercuri, memineris rediens, Cyclopas ad nos ex Ætna adducere, ut fulmen acuentes resarciant; adeò jam eodem acuminato opus-

rit.

6. Mer. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te* non solùm cæcum, verùm etiam claudum esse. Plut. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita-ut vix pertingam ad metam, sene-priùs-facto *illo*, qui *me* expectabat. Quum verò discedere-*ab-aliquo* opus fuerit, videbis *me* alatum, *et* multo avibus celeriorem. Repagulum igitur simul cadit, et ego jam victor a-præcone-promulgor, *totum* stadium *uno* saltu-transmensus, videntibus aliquando *me* ne *vel* spectatoribus. Mer. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, *et* bigis albis agitantes: quibus *antea* ne *vel* asinus unquam suppetebat: *et, tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per*-somnium *solummodo* divites-sunt. Plut. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos dimittit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere-linteo super genua *injecto* tectum, et felibus pugnæ-causa. Qui verò me obtinere-speraverant in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus-est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinœdus in-honore-habitus propter puerilia *officia*, *et vel* jam mentum rasus; magno, generosus *ille*, accepto præmio pro variis et omnigenis voluptatibus, quas jam *quoque*, exoletus cum-esset, suppeditavit ei *(scil. domino)* ille quidem, quicunque-fuerit, me tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato-nomine-appellatus *jam* Megacles, aut Megabyzus, aut Protarchus pro *nomine* eo-usque *usitato, nempe*, Pyrrhia, aut Dromone, aut Tibia; *aufugit, inquam*, relictis frustra inhiantibus illis, semutuò intuentibus, *et* verum luctum agentibus, *dum reputant*, qualis eos thynnus e sinu-intimo sagenæ effugit, *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, et crassi-pellis homo, exhorrens adhuc compedes, et, si alius quispiam præteriens loro-increpuerit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *hic, inquam*, non ampliùs tolerabilis est obviis *quibusvis;* sed et *homines* liberos contumeliâ afficit, et flagris cædit conservos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiorem, Cecrope verò aut Codro nobiliorem, at Ulysse prudentiorem, sedecim autem simul Crœsis ditio-

rem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea* ipsa quæ-fiunt *(i. e. vera)*. Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicunque sunt? MER. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adîisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me* cæcum *esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaquè pauci sint bonî, mali verò *numero* plurimi occupent omnia *(i. e. ubique sint)* in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo *verò* deinde, postquam deserueris eos, facilè aufugis, ignarus-*cum sis* viæ? PLUT. Tum perspicax fio, et pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis *(apertè* enim dicam*)* et pallidus præterea, et cruribus gravis, tot habes amatores, adeòut omnes in te respiciant, et putent *se*, *te* obtinentes, fœlices esse? sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, "et piscosum in mare, et scopulis ab aeriis ruentes;" rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis et tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere *(i. e. prorsus furere)* tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformia?* MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime: verùm inscitia, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, nè sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus [illegible] versicoloribus: illi verò, rati *se* vultus ipsius *(i. e. nativos)* venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes et amantes *(i. e. quòd tantopere cæcutiant et ament)* inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tamen* decipiantur, et si quis iis detrahere-velit *eam*, capere citius quam personam projicerent? *Quomodo, inquam, defendes hoc?* Non enim verisimile *est* eos etiam tunc

ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unà-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At *ille, qui nos excipit*, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum malorum patrem, *et* ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam præbens ansam; sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, contra, viscosa *est*, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo *enim* ad vos, rélicto illo in terra, *et* dato-mandato *ut* occlusis foribus intus maneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam *in* Atticam. Et sequere *tu* me chlamydem tenens, donec ad secessum *Timonis* pervenero. PLUT. Rectè facis, ô Mercuri, manuducendo; quoniam, si desereres me, oberrans incederem *in* Hyperbolum forsan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquo fodit agellum montanum et lapidosum.—Papæ! adest *ei* et Paupertas, et Labor iste; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, *ô Plute*, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-trahens? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, *et* hisce tradens, *nempe*, Sapientiæ, et Labori, fortem reddidi magnique pretii virum? *Egone* Paupertas, contemptibilis adeò, et injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè *jam* ad virtutem elaboratam; *et hoc*, ut Plutus eum denuo acceptum, *et* Contumeliæ ac Fastui in-manus-traditum, *et* mollem, et abjectum, et vecordem (qualis olim *erat*) redditum, mihi rursus restituat tritum-panniculum jam factum? MER. O Paupertas! visum-est hoc Jovi, PAUP. Abeo *igitur*.—At vos quoque, ô Labor et Sapientia, reliquique sequimini me. Brevì verò noverit hic, qualem me reliquerit, bonam, *nempe*, adjutricem, et *rerum* optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua

hæc et vulgaria aliena *esse*, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti? aut qua de causa huc venistis, hominem operarium et mercenarium turbaturi? At non læti abibitis *vos* impuri omnes, ut-estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò *nos* Jupiter, exauditis precibus *tuis*. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis: Odi enim simul omnes, et Deos, et homines. Cæcum verò hunc, quicunque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne *ego*, accepto malo quopiam, discedam. MER. Nil sinistrum *agas*, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicito ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum *est* mihi ligo: *quo-ad*-alia verò, fœlicissimus sum, nemine *ad* me accedente. MER. Adeone inhumaniter, ô amice? *Fero itaque* ad *Jovem nuncium hoc immiteque durumque*. Atqui par erat *forsan* te esse Misanthropum tot gravia ab iis (*scil. hominibus*) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia *propter* curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque *me* adulatoribus, et insidiatores adducens, et *in me* odium excitans, et luxuriâ corrumpens, et invidiæ-obnoxium reddens, tandem verò subitò *me* deserens, perfidè adeò, et proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit *mihi* laboranti, et contemnere docuit vulgaria illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, *et* agrum hunc gnaviter exercens, *et* nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad* Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda hæc et puerilia, et Plutum accipito: nec *enim* a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-*meam*, aut *mihi* dicenti irascêris? TIM. Dicas, sed nec prolixè, nec cum proœmiis, ut perditi rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium

tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius *in* hoc a te injuria-affectus-sum, quòd me ignominiosè adeò scelestis hominibus subjeceris, laudantibus et ludificantibus *te*, mihique omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc-pro molli chlamyde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, *ô Timon*, fodito *ita*, ut facis. Tu verò, *ô Plute*, supponito thesaurum ligoni: parebit enim tibi inclamanti.

13. TIM. Parendum *est*, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies, qui, hucusque fœlicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. MER. Tolerato, ô Timon, *vel* meâ causâ, etiamsi grave sit hoc, et non ferendum, *idque*, ut adulatores illi invidiâ rumpantur. Ego verò, superatâ Ætnâ, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur; conjicio enim alarum remigio. Tu verò operire huc? digressus enim remittam tibi thesaurum: sed fortiùs impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offerto. Fodito, ô Timon, altè adigens *ligonem*; ego verò vobis subtus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, et Corybantes amici, et Mercuri lucrifer, undenam tantum auri! Num somnium est hoc? Metuo igitur, ne experrectus carbones inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspicium: "Ardens enim ignis quemadmodum, præluces noctu" et interdiu. Veni, ô charissimum, et amabilissimum! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluentem? O Mida, et Crœse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes; cui ne rex quidem Persarum par *est*? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, *et*, extructâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum *(i. e. pro sepulchro)* habiturum.—At decreta sunto hæc, et pro-legibus-rata in reliquum vitæ, *nempe*, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ *existimentur*: tum miserari lachrymantem, aut opitulari egenti, *habea-*

ur legum-violatio, et morum subversio. Solitaria verò *esto mihi* vivendi-ratio, ut lupis, et unus Timon *esto sibi* amicus: alii autem *omnes* hostes *judicentur*, et insidiatores; et congredi-cum eorum quopiam piaculum *ducatur*. Et, si aliquem vel videro, nefastus *sit ille* dies. Et, in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; et neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa *habeantur* frigida et inutilia nomina, et stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, et omnes despicito, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis *omnibus*. Et simul-ac-semel decretum-esto se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò notæ *sunto* morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et, ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò manum porrigens, roget prehendere, propellere et hunc præcipitem, *ita* ut emergere non possit: sic enim par-pari acceperint.—Legem *hanc* rogavit Timon Echecratidis *filius* Colyttensis. Concione suffragatus-est Timon idem: esto. Rata sunto hæc nobis, et fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quòd prædives-sum: nam *ea* res esset iis *quasi* suspendium.—Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti et anheli, aurum, nescio unde, odorantes. Utrùm igitur, conscenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans? An eatenus leges-violabimus, *ut cum* iis semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, *hìc* subsistentes, excipiamus jam eos. Agè, *videam*, quisnam hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, *et* qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens *(i. e. gaudeo eum venisse)* plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu *quoque*, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax *es* tu quidem. Sed ubinam *paratur* convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit *poeta (i. e. ex nuper editis)*. TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc *edoctus*. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum *de* vulnere. TIM. Et sanè si paululùm morabere, mox *de* cæde vocabis. GNATH. Nequaquam: sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem-sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non

guadebis *(i. e. tibi male sit)* qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, et talenta duo dotem filiæ mercedem, *scil.* laudum, dum canentem me, silentibus omnibus *aliis*, solus supra-modum laudaret, dejerans, vocaliorem esse *me* cycnis *(post hæc, inquam)*, quum nuper vidit me ægrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus *est* Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et æquales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ô here; et *cura* ut observes scelestos hosce adulatores, hos ad mensam solummodo *tibi adesse paratos*; in cæteris verò a corvis nil differentes. Non amplius fidendum *est* ætatis-hujusce cuipiam. Ingrati *sunt* omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo* in *rebus* urgentibus utereris, in via jam haud-procul *hinc* audivi, quòd immensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adeò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu*-necessarium commendare-possis. TIM. Sunto hæc, *ita ut dicis*, ô Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato *hoc*, quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se* nostrum esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non solvens in-vincula-conjectus), et ego liberavi *eum* præ-misericordia; *hic, inquam*, cum nuper sortem-tulit distribuendi ærarium *in* tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit *se* non agnoscere me civem. DEM. Salve, ô Timon, magnum familiæ *tuæ* præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quod pro te conscripsi.— " QUANDOQUIDEM Timon Echecratidæ *filius* Colyttensis, vir " non solùm honestus bonusque, verùm etiam sapiens, ut nemo " alius in Græcia, continuò pergit præstare civitati optima *quæque* " *officia;* vicit verò in Olympia eodem die pugillatu, et luctâ, et " cursu, et curru perfecto, et bijugibus junioribus."—TIM. At ego ne unquam *vel* spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.— " Et anno superiore fortissimè se-gessit pro civitate apud Achar- " nenses; et duas Peloponnensium cohortes concidit." TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo *militari* ne *vel* adscriptus sum. DEM. Modestè de te ipso loqueris; nos verò ingrati essemus, obliti *rerum a te gestarum*.—" Præ- " terea, et Plebiscita scribendo, et consilium-dando, et exercitus-

" ducendo multùm profuit urbi. Propter hæc omnia VISUM-EST " senatui, populoque, et Elieæ-*curiæ* per tribus, et plebi viritim, " et communiter omnibus, aureum statuere Timonem in arce juxta " Minervam, fulmen dextrâ, et radios in capite gerentem: et co- " ronare eundem coronis aureis septem, et coronas hodie promul- " gari *in* tragœdiis novis Dionysiis (nam agenda sunt ejus causâ " *vel* hodie Dionysia). Dixit sententiam *hanc* Demeas rhetor, " ipsius *Timonis* cognatus, et propinquus, et discipulus. Optimus " enim rhetor *est* Timon, et quicquid aliud vult."—Hoc itaque *est* tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere, quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô Demea, qui ne unquam uxorem duxeris, quantum nobis compertum est? DEM. At ducam, in annum-proximum, si Deus permiserit; et liberos-procreabo, et *futuram*-prolem Timonem jam nomino: mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me acceptâ plaga. DEM. Hei mihi! quid hoc rei est? Tyrannidem, Timon, occupas: et pulsas *viros* liberos, cum-sis *ipse* nec verè liber, neque civis. Sed dabis brevi pœnas, cum propter alia, tum quòd arcem incenderis. TIM. At non incensa-est, ô impure, arx; quare *in hac re* delator-falsus appares. DEM. Sed et dives-es, perfosso postico. TIM. Neque perfossum est hoc; quare et hæc tua *indicia* incredibilia *sunt*. DEM. Perfodietur sanè posthac: jam verò tu omnia quæ in eo *fuere* possides. TIM. Alteram ergo accipe *plagam*. DEM. Hei tergo meo! TIM. Ne vociferare; illidam enim tibi et tertiam: essem etenim vel ridiculus, si duas Lacedæmoniorum [illegible] inermis concidissem, unum verò impurum homuncionem non [illegible]oterer[illegible]m. Quin et frustra pugillatu et luctâ *in* Olympicis [illegible]cissem.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non sanè alius. Ideo-*que* venit barbam demittens, supercilia attollens, et *magnum*-quid secum murmurans; *præterea* Titaniacum obtuens, cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) *quasi* Autoboreas quispiam, vel Triton, quales pinxit *eos* Zeuxis. Hic *est* ille habitu concinnus, et incessu moderatus, et amictu modestus, innumera manè de virtute disserens, et voluptate gaudentes damnans, et frugalitatem laudans: postquam verò lotus ad cœnam venerit, et puer magnum ei calicem porrexit, (meraciore verò (*nempe vino*) maximè gaudet) *tum*, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut milvius, prærripiens, et proximum cubito-arcens, barbam condimento oppletus, canis-more ingurgitans, *corpore prono* incumbens, quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè digito-indice detergens, ita-ut ne paululum quidem moreti relinquat; querulus continuò; *idque*, ut solus aliorum placentam totam vel suem accipiat; quod est edacitatis et insatiabilitates fructus. Ebrius, ac vino-petulans, non ad cantum modò et saltationem, verùm etiam *ad* convitia, et iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipuè de sobrietate et decoro

concionatur; et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum è convivio sublatum efferunt, tibicinæ ambábus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed et inter adulatores primas tenet, et promptissimè pejerat; et anteit *eum* impostura, et cómitatur impudentiâ; et in summâ, *est ille* Res quædam sapientiâ-omni-prædita, et undique accurata, et variè absoluta. Plorabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papæ! Tandem nobis Thrasycles! Thras. Non eodem proposito, ô Timon, ac vulgus hoc *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarum opiparárum spe *huc* concurrêrunt, plurimam exhibentes adulationem apud virum, qualis *es* tu, simplicem, et quæcunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat *in* cœnam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando delicier, paululùm salis. At potus *est mihi* Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui ipsius gratiâ *huc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audîeris, in mare præcipitabis universam; quùm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed *tantùm* ad nates usque ingressus; paululùm ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ociùs *ex* ædibus; nec obolum mihi-ipsi relinquas; egenis, *nempe*, omnibus dividens; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Is verò philosophus quis fuerit *(i. e. occurrerit)* duplum aut triplùm accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) sat *fuerit*, si peram hanc impletam dederis, non omnino modios duos Æginentes capientem. Nam paucis-contentus, et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. Tim. Probo hæc tua *dicta*, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. Thras. O respublica, legesque! Pulsamur a scelesto in civitate liberâ. Tim. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Guiphon, *totum* denique agmen ploraturorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululùm recreo; ipse verò, congestis saxis plurimis, *in*-eos procul grandino? Bleps. Ne jacias, ô Timon; abimus enim. Tim. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV.

JUDICIUM VOCALIUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de* vi et rapina; dicens spoliari *se* omnibus *vocabulis* quæ *cum* duplice *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram injuriis ab hoc *Tau*, *res* meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audiisse-dissimulabam præ modestia, quam servare me nôstis, cum erga vos, tum alias *ergα* syllabas. Quoniam verò eò procedit avaritiæ et amentiæ, ut, ad ea quæ sæpe invitus tacui, jam et *alia* plura violentiæ-facinora-adjiciat, ipsum *ergo* nunc præ-necessitate reum-ago apud vos, qui utrumque *nostrûm* novistis. Occupat verò me non exiguus timor super oppressionem hanc, hanc, *inquam*, mei-ipsius *oppressionem*. Nam, ante patratis semper majus aliquod *facinus* addendo, expellet me prorsus domesticâ *e* sede, ita-ut parum absit quin, silentium agens, ne *vel* inter literas numerer; in æquali verò versentur metu *et* CÆTERÆ LITERÆ. Æquum est ergo non *solùm* vos, qui nunc jus-dicitis, verùm etiam cæteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus *quibusque* ex ordine apud has *literas constituto* in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur, non video-quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutæ-sunt. At neque arbitror vos unquam eò negligentiæ et conniventiæ venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, *est* mihi quoque supersedendum injuriâ-affecto. Utinam itaque et aliarum *literarum* audaciæ nunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda cum Rho* disceptans de *voce Cisseris* (i. e. *Pumice*) et *Cephalalgiâ* (*i. e. Capitis Dolore*). Neque decertaret *Gamma cum Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (*i. e. Tomentis, sive Floccis fullonicis*). Desineret verò *idem Gamma* cum *Lambda* pugnare, abripiens ei *vocem Molis* (*i. e. Ægrè*) imo prorsus suffurans. Et cessarent *etiam* cæteræ *literæ* conturbationem illicitam moliri. Pulchrum enim *est* unamquamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet, *ejus* est qui jus solvit. Et qui primus has nobis leges constituit, sive Cadmus *fuerit* insularis ille, sive Palamedes Nauplii *filius* (quanquam Simonidi attribuant nonnulli sagacitatem hanc) *hi*, *inquam*, non solùm ordine (*i. e. per certum ordinem*) juxta quem loci *nostri* confirmantur, determinârunt, quæ prima fuerit *litera*, quæ secunda; sed et qualitates, quas nostrûm unaquæque habet, et potestates cognoverunt (*i. e. perspexerunt*).

Et vobis, ô Judices, majorem *(i. e. primum)* tribuerunt honorem, quòd per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò *ut* ex omnibus nonnullæ, *illæ, nempe,* quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hasce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam,* per Deos, nisi vestrûm duæ, bonæ et aspectu decoræ, *Alpha scil.* et *U, ad ipsum* convenissent, ne vel audiretur. Hoc itaque, *tale cum sit,* pluribus me injuriis afficere est-ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et prepositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò, et a quibus incipiens *hæc fecit,* tempus *est me jam* dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamœnum, *et* colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* et fortissimum *Rho e* vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum [illegible]simachus vocabatur, aborigine quidem, ut apparebat, genere Bœotius, at) postulantem e mediâ *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta (i. e. quadraginta)* dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum! Præterea *eandem hanc literam Tau* arripientem *Temeron (i. e. Hodie)* et similia, *eam, inquam, ita se gerentem* sua hæc vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de *rebus.* Quando verò ab iis incipiens ausum-est *Cattitteron (i. e. Stantium)* dicere, et *Cattuma (i. e. Corium sarciendis calceis aptum)* et *Pittan (i. e. Picem)*[3] deinceps *verò* nequaquam-erubescens etiam *Basilittan (i. e. Reginam)* nominare *est ausum;* non mediocriter *de* hisce stomachor, et excandesco; timens ne, temporis-progressu, quis etiam *Suca (i. e. Ficus) Tuca* nominet. Et mihi, per Jovem, animo-despondenti, et opem-laturis omnibus destituto, condonate, *ô Judices,* justam hanc iram. Non enim de parvis et vulgaribus periculum est *mihi* spoliato, *quippe,* familiaribus et consuetis mihi literis. Raptam *enim* avem meam loquacem *Cissam (i. e. Picam)* e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam (i. e. Columbam)* cum *Nessais (i. e. Anatibus)* simul et Cossuphois *(i. e. Merulis) idque,* interdicente Aristarcho. Eripuit verò *mihi Melissas (i. e. Apes)* non paucas. Invasit autem *Atticam,* et ex eâ mediâ *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit, *Thettalon* dicere volens, postquam et totâ *Thalassâ (i. e. Mari) me* exclusit, nec *Seutlôn (i. e. Betis)* in hortis *meis* pepercit; adeò-ut, sanè dici-solet, " ne-vel *Passalon (i. e. Paxillum)* mihi reliquit." Quòd verò litera sum injuriarum-patiens, testes estis et vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit

mihi Smaragdum, et totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum-violârit, et habeat Thucydidem historicum talium *facinorum* auxiliatorem. At vicino meo *Rho*, quum ægrotârat, venia *est danda, cum* vel plantârit apud se *Myrtos* meas, et præ melancholia me aliquando in *Corrhes (i. e. Maxillam)* percusserit. Et talis quidem *litera sum* ego.

3. Consideremus verò, quàm naturâ violentum *sit* hoc *Tau*, vel adversus reliquas, quandoquidem nec *ab* aliis literis abstinuerit; sed et *Delta*, et *Theta*, et *Zeta*, *et*, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, *Delta* dicentem, "Meam abstulit *Endelecheian* "(*i. e. Assiduitatem*) volens contra leges omnes *Entelecheian* "dici:" *et Theta* plangentem, et capitis crines evellentem, eò quòd privata sit *Colocynthes (i. e. Cucurbitâ)* et *Zeta dicentem*, "quòd non diutiùs sibi licet *surizein (i. e. fistulâ-canere)* vel *sal*-"*pizein (i. e. tubâ-canere)* neque *vel gruzein (i. e. mutire).*" Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc *Tau?* At hoc *idem Tau* injuriis afficit non solùm literarum genus *sibi-ipsi* contribule, sed jam et *in* humanum quoque *genus* eodem modo grassatum-est: non enim permittit eos rectà ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere,-quòd et *ex* hac me partim exegerit) etiam *Glossam (i. e. Linguam) Glottam* facit; ô linguæ re-verâ morbus *Tau!* At redibo ad illud *unde abii*, atque *cum* hominibus de pensionem-conjungam de iis-quibus in eos immoderatê-agit. Nam vocem eorum vinculis quibusdam torquere et discerpere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon (i. e. Pulchrum)* vocare, *tum* irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan* de *Clemate (i. e. Palmite)* loquitur: hoc *idem* verò *Tau* (enimvero *hæc* est *res* verè misera) fecit *Clema esse Tlema (i. e. Miseriam)*. Et non solùm plebeios *homines* injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, *inquam*, *Tau* et huic insidiatum est; et *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, *nempe*, *idem illi* homines, et fortunam suam lugent, et Cadmum sæpe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hujusce *literæ* corpus secutos, *et* ejusdem figuram imitatos, tali-deinde *in* forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò *eodem*, et perniciosæ illi fabricæ, *nempe*, *cruci*, malum accessisse cognomen.—Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau?* Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, *nempe* ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-sit *(i. e. quæ omnino existit)* ab hoc fabricatum est *(i. e. effectum est)* ab hominibus verò *sic* nominatur.

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